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KEY

TO

Durus al—lughat al—arabiyya li ghair al — natiqina biha

PART - II

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FOREWORD

The need for a key in English and other languages to my book **Durūs al-lughat al-'arabiyyah** has long been felt. Such a key in English is now a reality *al-hamdu liLlah.*

Each lesson is dealt with in three sections. In the first section all the grammatical rules occuring in the lesson are explained. The second section gives a translation of the questions contained in the Exercise Section. The third section contains the vocabulary.

It is hoped that this key will greatly help those readers who wish to learn Arabic by themselves.

I will be glad to receive any suggestions from the readers, and to answer their queries. Suggestions and queries may be addressed to me c/o Islamic Foundation Trust, 78, Perambur High Road, Chennai - 600 012.

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بسم الله الرحمن الرحيم

LESSON 1

In this lesson we learn the following:

1) إِنَّ : In Arabic there are two types of sentences:

a) the nominal sentence الجُمْلَةُ الاسْمِيَّةُ wherein the first word is a noun e.g. الكتابُ سَهْلٌ, 'The book is easy.'. The noun which commences the nominal sentence is called the *mubtada'* المُبْتَدَأُ while the second part is called the *khabar* الخَبَرُ.

b) the verbal sentence الجُمْلَةُ الفِعْلِيَّةُ wherein the first word is a verb e.g. خَرَجَ بِلالٌ, 'Bilâl went out.'.

The particle إِنَّ is used at the beginning of a nominal sentence e.g

إِنَّ الكِتابَ سَهْلٌ ← الكِتابُ سَهْلٌ

Note that the noun after إِنَّ is *mansûb* i.e. in the accusative case. After the introduction of إِنَّ, the *mubtada'* is no longer called *mubtada'*, but is instead called *ismu inna* and the *khabar* is called *khabaru inna.*

إِنَّ signifies emphasis. It can be translated as 'indeed,' 'surely,' 'no doubt,' and 'verily.'

Note the following:

-If the *mubtada'* has one *dammah*, it changes to one *fathah* after إِنَّ, e.g.:

إِنَّ **المدرسَ** جديد ← المُدَرسُ جديدٌ

إِنَّ **آمِنَةَ** طالِبَةٌ ← آمِنَةُ طالِبَةٌ

-If the *mubtada'* has two *dammahs* they change to two *fathahs*, e.g.:

إِنَّ **حامداً** مَرِيضٌ ← حَامِدٌ مَرِيضٌ

-If the *mubtada'* is a pronoun, it changes to its corresponding *mansûb* form,e.g.

إِنَّكَ غَنِيٌّ→ أَنْتَ غَنِيٌّ

For the *mansûb* forms of all the pronouns, see Exercise 3 in the main book.
Note that the pronouns of the first person singular and plural have two forms:

إِنَّنا / إِنَّا ؛ إِنَّنِي / إِنِّي

2) لَعَلَّ : This is also a particle like إِنَّ . It is called one of the 'sisters of إِنَّ'.

Grammatically, it acts like إِنَّ . It signifies hope or fear, e.g.:

الجَوُّ جَمِيْلٌ 'The weather is fine.' → لَعلَّ الجَوَّ جميلٌ 'I hope the weather is fine.'

الْمُدَرِسُ مريضٌ 'The teacher is sick.' → لَعَلَّ المدرسَ مريضٌ 'I'm afraid the teacher is sick.'

In this lesson, we have examples of 'I hope' only.

3) ذو : This word means 'having' or 'possessing', e.g.:

ذُو مالٍ 'possessing wealth,' i.e. wealthy, ذُو خُلُقٍ 'possessing manners,' i.e. well-mannered, ذُو عِلْمٍ 'possessing knowledge,' i.e. learned.

It is always *mudâf*, and the following word is *mudâf ilaihi*, and therefore it is *majrûr*.
The feminine of ذُو is ذَاتُ, e.g. :

بِلاَلٌ ذو عِلْمٍ، وأُخْتُه ذَاتُ خُلُقٍ 'Bilâl is learned and his sister is well-mannered.'

The plural of ذُو is ذَوُو, and that of ذات is ذَوَاتُ, e.g. :

هذا الطالبُ ذو خُلُقٍ	هَؤلاَءِ الطُلاَّبُ ذَوُو خُلُقٍ
هذه الطالِبةُ ذَاتُ خُلُقٍ	هَؤُلاَءِ الطالِبَاتُ ذَواتُ خُلُقٍ

4) أَمْ : It means 'or,' but only in an interrogative sentence , e.g. :

أَطَبِيبٌ أَنْتَ أَمْ مُهَنْدِسٌ؟ 'Are you a doctor or an engineer?'

أَمِنْ فِرَنْسَا هُوَ أَمْ مِنْ أَلْمانيا ؟ 'Is he from France or Germany?'

أَبِلاَلاً رَأَيْتَ أَمْ حامدًا ؟ 'Did you see Bilâl or Hamid?'

Note that the particle أ precedes one of the two things about which the question is asked while أَمْ precedes the other. So it is wrong to say:

أَأَنْتَ مُدَرِّسٌ أَمْ طالِبٌ؟

أَذَهَبْتَ إلى مَكَّةَ أَمْ جُدَّةَ؟

The correct construction is:

أَمدرِّسٌ أنْتَ أَمْ طالِبٌ ؟

أَإِلَى مكَّةَ ذَهَبْتَ أَمْ إلى جُدَّةَ؟

In a non-interrogative sentence, أَوْ is used for 'or', e.g. :

خُذْ هذا أَوْ ذَاكَ 'Take this or that.'

رَأَيْتُ ثلاثَةً أَوْ أَرْبَعَةً 'I saw three or four.'

خَرَجَ بِلاَلٌ أَوْ حامِدٌ 'Bilâl or Hâmid went out.'

5) مِائَةٌ 'hundred', أَلْفٌ 'thousand'.

Note that in مِائَةٌ the *alif* is not pronounced. It is pronounced مِئَةٌ. In certain countries it is also written like this, without the *alif*.

After these two numbers the *ma'dûd* is singular *majrûr*, e.g.:

مِائَةُ كِتابٍ 'one hundred books'.

أَلْفُ رِيالٍ 'one thousand riyals'.

هذا التِّلْفَازُ بِأَلْفِ رِيالٍ. Here أَلفِ is *majrûr* because of the preposition بِ.

مِائة and أَلْف have the same form with the feminine *ma'dûd* also, e.g. :

أَلْفُ مُسْلِمَةٍ ومِائَةُ طالِبَةٍ

6) غَالٍ 'expensive' : هذا الكتابُ غَالٍ 'This book is expensive.' Here, غَالٍ is not *majrûr*. It is *marfû'*. Its actual form is غَالِيٌ. The letter yâ, along with its *dammah*, has been omitted and the *nûn* of *tanwîn* has been transferred to the preceding letter (ghâli-**yu**-n → ghâli-n). Here are some more words of this type:

مُحَامٍ ‘a lawyer’ for مُحَامِيٌ. E.g. : أَنَا مُحَامٍ ‘I am a lawyer.’

قَاضٍ ‘a judge’ for قَاضِيٌ. E.g. : أَبِي قَاضٍ ‘My father is a judge.’

وَادٍ ‘a valley’ for وَادِيٌ. E.g. : هَذَا وَادٍ ‘This is a valley.’

You will later learn more about this class of nouns إن شَاءَ ا للّٰهُ تعالى.

Exercises

1. Answer the following questions.
2. Mark the correct statements with this (✓) and the incorrect ones with this (x).
3. Learn the pronoun forms used with إِنَّ.
4. Rewrite the following sentences using إِنَّ.
5. Read the following.
6. Rewrite the following sentences using إِنَّ and vocalize the last letters of the words.
7. Read the examples and make sentences with the help of the words given in the exercise using أَ and أَمْ.
8. Learn the use of ذُو.
9. Change the word ذو to masculine plural, feminine singular, and plural as shown in the example.
10. Rewrite the following sentences using لَعَلَّ.
11. Read the examples and fill in the blanks with غَالٍ or غَالِيَةٌ.
12. Read the following sentences and then write them, replacing the figures with words.
13. Use each of the following words in a sentence.

Vocabulary

ذَكِيٌّ	intelligent	مِائَةٌ	hundred
غَبِيٌّ	stupid	أَلْفٌ	thousand
خُلُقٌ	manners	رُوبِيَّةٌ	rupee

مُتَزَوِّجٌ married

عَزَبٌ unmarried

يَهُودِيٌّ a Jew

يَهُودٌ Jews

مُعْجَمٌ dictionary

دُوْلارٌ dollar

صَفْحَةٌ page

نَاجِحٌ one who has passed the examination

غَالٍ expensive

كُمٌّ sleeve

LESSON 2

In this lesson we learn the following:

1) لَيْسَ : It means 'is not'. It is used in a nominal sentence, e.g.:

البَيْتُ جَدِيدٌ → لَيْسَ الْبَيْتُ بِجَدِيدٍ 'The house is not new.'

Note that بِـ is added to the *khabar*, and it is therefore *majrûr*.[1]

After the introduction of لَيْسَ, the *mubtada'* is called *ismu laisa*, and the *khabar* is called *khabaru laisa*.

The feminine of لَيْسَ is لَيْسَتْ, e.g. :

زَيْنَبُ مَرِيْضَةٌ → لَيْسَتْ زينبُ بِمَرِيضَةٍ 'Zainab is not sick.'

السيارةُ قَدِيمَةٌ → لَيْسَتِ السيارةُ بقدِيمَةٍ 'The car is not old.'

Note that in the second example the *sukûn* of لَيْسَتْ has changed to *kasrah* because of the following 'al' (laisat l-bintu→laisat-i-l-bintu). See Key to Book 1, L 12.

The forms of لَيْسَ with other pronouns are mentioned in Exercise 3 in the main book.

In لَسْتُ بِمُهَنْدِسٍ the pronoun تُ is the *ismu laisa*, and بِمُهَنْدِسٍ is the *khabaru laisa*.

We can also say أَنَا لَسْتُ بِمُهَنْدِسٍ . Here أَنَا is *mubtada'* and the sentence لَسْتُ بمهندسٍ is *khabar*. This sentence is made up of *ismu laisa* and *khabaru laisa* as we have seen earlier.

Note the following:

لَسْتُ بِمُدرسٍ → أنا مدرسٌ

لَسْتُ مِنَ الهِند → أَنا مِنَ الهِنْد

If the *khabaru laisa* is a prepositional clause like مِنَ الهند, it does not take بِـ. So one does not say لَسْتُ بِمِنَ الهند.

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[1] We can also say لَيْسَ البيتُ جديدًا. Here the *khabar* has no بِـ, and it is *mansûb*. You will learn this later إِنْ شَاءَ الله.

We have seen in Book 1 that if the *mubtada'* is indefinite and the *khabar* is a prepositional clause, the *mubtada'* comes after the *khabar,* e.g., لِي إِخْوَةٌ 'I have brothers.' With لَيْسَ this sentence becomes لَيْسَ لِي إِخْوَةٌ, 'I have no brothers.' Here إِخْوَةٌ is *ismu laisa* and لِي is *khabaru laisa*.

2) If إِنَّ is added to a sentence like لِي إِخْوَةٌ, it becomes إِنَّ لِي إِخْوَةً. Here إخوةً is *mansûb* because it is *ismu inna*, and لِي is *khabaru inna*.

3) بِلالُ بْنُ حامِدٍ 'Bilâl son of Hâmid'. In a construction like this, the *alif* of ابن is omitted in writing, and the preceding word looses its *tanwîn*.

4) مَنِ الأَخُ؟ literally means 'Who is the brother?' It is a polite way of asking a stranger who he is.

Exercises

1. Answer the following questions.
2. Mark the correct statements with this (✓) and the incorrect ones with this (x).
3. Learn the *isnâd* of ليسَ to different pronouns.
4. Rewrite the following sentences using ليس .
5. Rewrite the following sentences using ليس as shown in the examples.
6. Answer the following questions in negative using لَيْسَ.
7. Answer the following questions in the negative using لَسْتُ.
8. Rewrite the following sentences using إِنَّ as shown in the example.

Vocabulary:

لِقاءٌ	meeting	نَهْرٌ	river
أنا مَسْرُورٌ بلقائِكَ	'I am happy to meet you.'	بَرْقِيَّةٌ	telegram
جَيِّدٌ	good	مَصْرِفٌ	bank
جَيْبٌ	pocket	مَكْتَبُ البَرِيدِ	post office

LESSON 3

In this lesson we learn the following:

1) Comparative and superlative degrees of the adjective : Adjectives in the comparative degree are on the pattern of أَفْعَلُ like أَجْمَلُ 'more beautiful,' أَحْسَنُ 'better,' أَصْغَرُ 'smaller,' أَقْدَمُ 'older'. As we have already learnt, words on this pattern are diptotes and so have no *tanwîn*.

أَفْعَلُ is followed by مِنْ 'than', e.g.:

حامدٌ أَطْوَلُ **مِنْ** بلالٍ 'Hâmid is taller than Bilâl.'

أَفْعَلُ is the same for masculine, feminine, singular and plural, e.g. :

بلالٌ **أَطْوَلُ** مِنْ آمِنَةَ 'Bilâl is taller than Aminah.'

آمِنَةُ **أَطْوَلُ** مِنْ بلالٍ 'Aminah is taller than Bilâl.'

الأَبْنَاءُ **أَطْوَلُ** من البَنَاتِ 'The sons are taller than the daughters.'

البَنَاتُ **أَطْوَلُ** مِنَ الأَبْنَاءِ 'The daughters are taller than the sons.'

Note the following examples wherein مِن is followed by a pronoun:

أَنْتَ أَحْسَنُ مِنِّي 'You are better than I.'[2]

أَنَا أَقْصَرُ مِنْكَ 'I am shorter than you.'

هُمْ أَكْبَرُ مِنَّا سِنًّا 'They are older than we.'[3]

أَفْعَلُ is also used for the superlative degree. In this case, it is followed by a noun in the genitive case.

إِبْرَاهِيمُ **أَحْسَنُ طَالِبٍ** فِي المدرسة 'Ibrahîm is the best student in the school.'

الأَزْهَرُ **أَقْدَمُ جامِعَةٍ** فِي العَالَمِ 'Al-Azhar is the oldest university in the world.'

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[2] Note that in مِنِّي the *nûn* has *shaddah*. There is no *shaddah* with other pronouns : مِنْهُ, مِنْكَ, مِنْهَا, مِنْهُمْ, but مِنَّا has *shaddah* because it is made up of مِنْ and نا.

[3] سِنٌّ means 'age'. أَكْبَرُ سِنًّا literally means 'bigger in age'.

فاطِمَةُ **أَكْبَرُ طالِبَةٍ** في فَصْلِنا 'Fâtimah is the eldest student in our class.'

The Arabic name for both the comparative and superlative degrees is أَفْعَلُ التَفْضِيل.

2) وَلكِنَّ : 'but' is one of the sister of إِنَّ, and so acts like إِنَّ, e.g.:

بِلالٌ مُجْتَهِدٌ ولكنَّ **حامِداً** كَسْلانُ 'Bilâl is hard working, but Hâmid is lazy.'

أَخِي مُتَزَوِّجٌ ولَكِنِّــي عَزَبٌ 'My brother is married but I am a bachelor.'

سيَّارَتِي قَدِيْمةٌ ولكِنّــها قَوِيَّةٌ 'My car is old, but it is strong.'

3) كَـأَنَّ is one of the sisters of إِنَّ, and so the noun following it is *mansûb*. It means 'it looks as if', e.g.:

كَأَنَّ **الإمَامَ** مَرِيْضٌ 'It looks as if the imam is sick.'

مَنْ هَذه الفَتَاةُ؟ كَأَنَّــها أُخْتُكَ 'Who is this girl? It looks as if she is your sister.'

كَأَنَّ هذه **السيَّارَةَ** لَهُ 'It looks as if this car belongs to him.'

كَأَنَّــكَ مِنَ الهِنْدِ 'You seem to be from India.'

4) The numbers from 11 to 20 with a masculine *ma'dûd*. These numbers are compound : they consist of two parts. The *ma'dûd* is singular, *mansûb, e.g.*:

أَحَدَ عَشَرَ كَوْكَبًا 'eleven stars'

تِسْعَةَ عَشَرَ كتابًا 'nineteen books'

We will deal with these numbers under four heads:
(a) Numbers 11 and 12:
Here both parts agree with the *ma'dûd,*e.g.:

أَحَدَ عَشَرَ طالباً 'eleven male students'

إِحْدَى عَشْرَةَ طالبةً 'eleven female students'

اِثْنا عَشَرَ طالباً 'twelve male students'

اِثْنَتا عَشْرَةَ طالِبَةً 'twelve female students'

(b) Numbers from 13 to 19:
Here the second part agrees with the *ma'dûd* and the first part does not, e.g. :

ثَلاثَةَ عَشَرَ طالباً ↓ ↙ ↓ — masculine, feminine

ثلاث عَشْرَةَ طالبةً ↓ ↙ ↓ — feminine, masculine

As you can see, in ثَلاثَةَ عَشَرَ طالباً the *ma'dûd*, طالباً, is masculine, so the second part of the number عَشَرَ is masculine while the first part ثلاثة is feminine as indicated by the ة-ending.

In ثلاثَ عَشْرَةَ طالبةً the *ma'dûd* طالبة is feminine, so the second part of the number عَشْرَةَ is also feminine while the first part ثَلاثَ is masculine as indicated by the absence of ة.

In this lesson we learn these numbers only with the masculine *ma'dûd*. We will learn them again with the feminine *ma'dûd* in Lesson 6.

(c) These numbers are *mabni* (indeclinable)[4]. In other words, they do not change to indicate their function in the sentence. This will become clear by comparing the numbers from 3 to 10 with these numbers :

عِنْدِي **ثلاثةُ** رِيالاتٍ 'I have three riyals.'

أُرِيْدُ **ثلاثةَ** رِيالاتٍ 'I want three riyals.'

هذا القلمُ **بِثلاثةِ** رِيالاتٍ 'This pen costs three riyals.'

عِنْدِيْ **ثلاثةَ عَشَرَ** رِيالاً

أُرِيْدُ **ثلاثةَ عَشَرَ** رِيالاً

هذا القلمُ **بِثلاثةَ عَشَرَ** رِيالاً

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[4] The words اِثْنا and اِثْنَتا in اِثْنا عَشَرَ and اِثْنَتا عَشْرَةَ are *mu'rab* (declinable). In genetive and accusative cases, they become اِثْنَيْ and اِثْنَتَيْ, e.g. :

عِنْدِي اثْنا عَشَرَ رِيالاً 'I have twelve riyals.'
أُرِيْدُ اثْنَيْ عَشَرَ رِيالاً 'I want twelve riyals.'
هذا الكتابُ بِاثْنَيْ عَشَرَ رِيالاً 'This book costs twelve riyals.'

Note that the اِثْنا and اِثْنَتا commence with *hamzat al-wasl* and it is omitted in pronunciation when preceded by a word.

(d) The number 20 is عِشْرُونَ. It has the same form for both the masculine and feminine *ma'dûd*. The *ma'dûd* is singular, *mansûb,e.g.* :

عِشْرُونَ طالبةً , عِشْرُونَ طالباً

We will learn the numbers from 30 to 90 in Lesson 23 إن شاء الله . We'll learn there the other cases of these numbers as well.

5) The ordinal numbers:

The word for 'first' is أَوَّلُ. Ordinal numbers from 2 to 10 are formed on the pattern of فاعِلٌ : ثالِثٌ 'third', رابِعٌ 'fourth', خامِسٌ 'fifth', سَادِسٌ 'sixth'.

'Second' is ثَانٍ, which is originally ثانِيٌ like غالٍ in Lesson 1. With ال, it is الثَّانِي.

6) أَلَيْسَ كَذلِكَ؟ : 'isn't it so?' If a student is asked أَنْتَ طالِبٌ، أَلَيْس كَذلِكَ؟ the answer is 'بَلَى'. We'll learn more about بَلَى in Lesson 6.

7) أَيُّهُما : 'which of the two?', e.g. :

في الفصلِ طالِبان من فِرَنسا. أَيُّهُما أَخُوكَ؟ 'There are two students from France in the class. Which of them is your brother?'

8) The two broken plural forms مَفاعِلُ and مَفاعِيلُ like فَنَادِقُ and فَنَاجِيْنُ are called مُنْتَهَى الجُمُوْعِ.

Exercises

1. Answer the following questions.
2. Mark the correct statements with this sign (✓) and the incorrect ones with this (x).
3. Read the following examples of أَفْعَلُ التَفْضِيلِ.
4. Make with the help of the words given in the exercise sentences containing adjectives in the comparative degree.
5. Change the adjectives in the following sentences to superlative degree as explained in the example.
6. Rewrite the following sentences using وَلَكِنَّ as explained in the example.

7. Rewrite the following sentences using كَأَنَّ as explained in the example.

8. Learn the numbers from 11 to 20.
9. Read the following sentences and write them substituting words for figures.
10. Learn the ordinal numbers.
11. Fill in the blanks with the ordinal forms of the numbers given in the brackets. Note that the feminine of أَوَّلُ is أُوْلَى.

12. The teacher asks every student a question containing أَلَيْسَ كَذَلِكَ؟, and the student replies saying بَلَى.

13. The teacher asks every student a question containing أَيُّهُما.

Vocabulary:

مَهْجَعٌ	hostel
كَوْكَبٌ	star
فَرِيْقٌ	team
شَقِيْقٌ	full brother
فِي الْمَنَامِ	in dream
نَافِذَةٌ	window, pl. نَوافِذُ
سِنٌّ	age, tooth
شَهْرٌ	month
لاَعِبٌ	player
وَاسِعٌ	spacious, large
شَهِيْرٌ	famous
ثَمَنٌ	price
كَسْلَى	lazy (fem. form of كَسْلاَنُ)

LESSON 4

In this lesson we learn the following:

The verb in the *mâdi* (past tense), e.g. : ذَهَبَ 'he went' , رَجَعَ 'he returned'.

Most Arabic verbs have only three letters which are called the radicals.

The basic form of the verb in Arabic is the *mâdi*. As we have seen in Book 1, ذَهَبَ means 'he went'. But if it is followed by a subject the pronoun 'he' is to be omitted, e.g.: ذَهَبَ بِلالٌ means 'Bilâl went' and not 'Bilâl he went'. In the same way, ذَهَبَتْ means 'she went,' but if a subject follows, the pronoun 'she' is dropped, e.g.: ذَهَبَتْ آمِنَةُ 'Aminah went.'

In ذَهَبَ 'he went' and ذَهَبَتْ 'she went,' the subject is said to be *damîr mustatir* ضمير مستَتِر (hidden pronoun).

To this basic form of the *mâdi* suffixes are added to indicate the other pronouns. This process is called *isnâd* (الإسناد). In this lesson, we learn the *isnâd* of the verb in the *mâdi* to the following pronouns:

ذَهَبَ 'he went': the subject is *damîr mustatir*.

ذَهَبَتْ 'she went': the subject is *damîr mustatir*. The ta (تْ) is the sign of its being feminine.

ذَهَبُوا 'they went': the subject is the *wâw*. The *alif* after the *wâw* is not pronounced. (dhahab-**û**)

ذَهَبْنَ 'they (fem.) went': the subject is the *nûn*. (dhahab-**na**)

ذَهَبْتَ 'you (masc. sing.) went': the subject is the *ta*. (dhahab-**ta**)

ذَهَبْتُ 'I (masc. & fem.) went': the subject is the *tu*. (dhahab-**tu**)

Note the difference between the masculine and feminine forms:

أَيْنَ بلالٌ وحَامِدٌ وخالِدٌ؟ – **ذَهَبُوا** إِلى السُّوق

أَيْنَ آمِنَةُ، وفاطِمَةُ وزَيْنَبُ ؟ – **ذَهَبْنَ** إِلى المَدْرَسَةِ

2) To render a verb in the *mâdi* negative the particle مَا is used, e.g.:

ذَهَبْتُ إِلى السُّوقِ 'I went to the market.' → مَا ذَهَبْتُ إِلى السُّوقِ 'I did not go to the market.'

ما خَرَجَ الإِمَامُ مِنَ المَسْجِدِ 'The imâm did not go out of the mosque.'

دَخَلَ بِلالٌ وَلَكِنَّهُ مَا جَلَسَ 'Bilâl entered but he did not sit.'

3) The difference between نَعَمْ and بَلَى: The word بَلَى is used in reply to a negative question. If a Muslim is asked أَلَسْتَ بِمُسْلِمٍ؟ 'Are you not a Muslim?' the answer is: بَلَى، أَنَا مُسْلِمٌ 'Yes, I am a Muslim.' But if a non-Muslim is asked the same question, he replies نَعَمْ، لَسْتُ بِمُسْلِمٍ. So in reply to a negative question, نعم means 'no' and بَلَى means 'yes'. German has a word for بَلَى. It is 'doch'.

4) لِأَنَّ: 'because', e.g. :

ما خَرَجْتُ مِنَ البَيْتِ لأَنَّ الجَوَّ بارِدٌ 'I did not go out of the house because the weather is cold.'

ذَهَبَ إِبْرَاهِيمُ إلى المُسْتَشْفَى لأَنَّهُ مَرِيْضٌ 'Ibrahîm went to the hospital because he is sick.'

Note that لِأَنَّ is made up of لِ 'for' and أَنَّ which is a sister of إِنَّ. So the noun following it is *mansûb*.

✍Exercises

1. Answer the following questions.
2. Mark the correct statements with (✓), and the incorrect ones with (x) .
3. Fill in the blanks with the verb ذَهَبَ with the correct *isnâd*.
4. Correct the following sentences.
5. Answer the following questions in the negative using مَا.
6. Learn the use of لِأَنَّ.
7. Answer the following questions using نعم or بَلَى.

Vocabulary:

لاَ بَأْسَ may no harm come to you!

شَايٌ tea

🗎 LESSON 5

In this lesson we learn the following:

1) The *fâ'il* (the subject) of a verbal sentence : We have already learnt that in Arabic there are two types of sentences: the nominal and the verbal. The nominal sentence commences with a noun, and the verbal sentence commences with a verb. The subject of a verbal sentence is called *fâ'il* (الفاعِل), e.g.:

ذَهَبَ بِلالٌ 'Bilâl went'.

The *fâ'il* is in the nominative case (*marfû'*). The *fâ'il* can be a pronoun also, e.g.:

ذَهَبُوا dhahab-**û** 'they went': the *fâ'il* is the *wâw*.

ذَهَبْتَ dhahab-**ta** 'you went': the *fâ'il* is '*ta*.'

ذَهَبْنَا dhahab-**nâ** 'we went': the *fâ'il* is *'nâ*.'

Note that in ذَهَبَ الطُّلاَّبُ 'the students went,' the verb ذَهَبَ has no *wâw* at the end, because ذَهَبُوا means 'they went,' and if we say ذَهَبُوا الطُّلاَّبُ it means 'they the students went'. This is not correct because there cannot be two *fâ'ils* for a verb.

But we can say الطُّلاَّبُ ذَهَبُوا. Here, الطُّلاَّبُ is *mubtada'* and the sentence ذَهَبُوا 'they went' is *khabar*.

The same applies to third person feminine also, e.g. :

ذَهَبَتِ الْبَنَاتُ 'the girls went' or الْبَنَاتُ ذَهَبْنَ.

Learn this rule:

Nominal sentence: الطُّلاَّبُ ذَهَبُوا   الطَّالِبَاتُ ذَهَبْنَ

Verbal sentence: ذَهَبَ الطُّلاَّبُ   ذَهَبَتِ الطَّالِبَاتُ

2) The *maf'ûl bihi* (the object). The *maf'ûl bihi* is in the accusative case (*mansûb*), e.g. :

فَتَحَ الوَلَدُ البَابَ 'the boy opened the door.'

Here البابَ is the *maf'ûl bihi* and so it is *mansûb*. Here are some more examples:

رَأَيْتُ حامِدًا 'I saw Hâmid.'

سَأَلَتِ الْمُدِيرَةُ زَيْنَبَ 'The headmistress asked Zainab.'

شَرِبَ الرَّجُلُ الْمَاءَ 'The man drank water.'

سَأَلَ الوَلَدُ أُمَّهُ 'The boy asked his mother.'

Note that in the last example the *maf'ûl bihi* is *umm* (أُمَّ), and so it takes the a-ending, and the pronoun *hû* is not part of it (umm-**a**-hû). Here are some examples of this kind :

رَأَيْتُ بَيْتَكَ 'I saw your house.' (كَ + بَيْتَ bait-**a**-ka)

فَتَحَ الطَّالِبُ كِتَابَهُ 'The student opened his book.' (هُ + كِتَابَ kitâb-**a**-hû)

The *maf'ûl bihi* can be pronoun, e.g.:

رَأَيْتُ بلالاً وسَأَلْتُهُ 'I saw Bilâl and asked him.'

3) The *nûn* of the *tanwîn* is followed by a kasrah if the next word commences with *hamzat al-wasl, e.g. :*

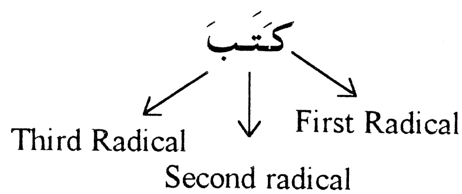
شَرِبَ حامدٌ الماءَ shariba hâmid-u-n-**i**-l-mâ'a.

Here if the *kasrah* is not added it is difficult to pronounce the letter combination -nl- This is called اِلْتِقَاءُ السَّاكِنَيْنِ 'combination of two vowelless letters'. Whenever such a combination occurs, it is removed by inserting a *kasrah* between them. Here are some more examples:

سَأَلَ بلالٌ ابْنَهُ sa'ala bilâl-u-n-**i**-bna-hu.

سَمِعَ فَيْصَلٌ الأَذَانَ sami'a faisal-u-n-**i**-l-adhân-a.

4) We have learnt earlier that most Arabic verbs have only three letters which are called radicals. The first letter is called the first radical, the second is called the second radical, and the third is called the third radical.



Notice that in the *mâdi* the first and the third radicals have *fathah*. The second radical may have *fathah* or *kasrah*, e.g.:

ذَهَبَ، دَخَلَ، خَرَجَ

شَرِبَ، حَفِظَ، فَهِمَ

Exercises

1. Answer the following questions.
2. Mark the correct statements with (✓), and the incorrect ones with (x).
3. Learn the *fâ'il* and the *maf'ûl bihi*.
4. Draw one line under the *fâ'il* and two lines under the *maf'ûl bihi* in the following sentences.
5. Fill in the blanks with suitable words and vocalize their last letters.
6. Use each of the following words in a sentence as *maf'ûl bihi*.
7. Learn the following.
8. Change each of the following nominal sentences to verbal sentence as shown in the example.
9. Make a sentence from each pair of verbs on the pattern of the examples. Note that the second verb has the plural ending while the first does not have.
10. Use each of the following verbs in a sentence.
11. Learn the use of the accusative pronouns.

Vocabulary:

عِنَبٌ	grapes	كَسَرَ	he broke
مَوْزٌ	banana	سَمِعَ	he heard
تِيْنٌ	fig	فَهِمَ	he understood
فَجْرٌ	dawn	شَرِبَ	he drank
جَوَابٌ	answer	حَفِظَ	he memorized
سُؤَالٌ	question	ضَرَبَ	he beat
حَيَّةٌ	snake	دَخَلَ	he entered
بَقَّالٌ	grocer	أَكَلَ	he ate
عَصًا	stick	غَسَلَ	he washed
قَهْوَةٌ	coffee	قَتَلَ	he killed
دُكَّانٌ	shop (pl. دَكَاكِيْنُ)	خُبْزٌ	bread
سَبُّوْرَةٌ	writing board	جَيِّدًا	well

LESSON 6

In this lesson we learn the following:

1) ذَهَبْتِ 'you went' (feminine singular).(dhahab-**ti**)

2) The numbers 11 to 20 with the feminine *ma'dûd*: We have already learnt these numbers with the masculine *ma'dûd* in Lesson 3. Rules pertaining to these numbers with the feminine *ma'dûd* have also been mentioned there.
To summarize:
(a) 11 and 12: both parts of the number agree with the *ma'dûd*, e.g.:

أَحَدَ عَشَرَ طالباً	إحْدَى عَشْرَةَ طالبةً
اِثْنا عَشَرَ طالباً	اِثْنَتَا عَشْرَةَ طالبةً

Note that the letter ش has *fathah* in عَشَرَ, and *sukûn* in عَشْرَةَ.

(b) 13 to 19: in these numbers the second part agrees with the *ma'dûd*, and the first part does not, e.g. :

ثلاثةَ عَشَرَ طالباً	ثلاثَ عَشْرَةَ طالبةً
ثَمانِيةَ عَشَرَ طالباً	ثَمَانِيْ عَشْرَةَ طالبةً

In ثَمَانِيْ عَشْرَةَ the word ثَمَانِيْ has *sukûn*.

3) أيُّ 'which?': We have learnt this word in Book 1. It is always *mudâf* and the noun following it is *majrûr* because it is *mudâf ilaihi*, e.g.:

أيُّ طالبٍ خرَجَ؟ 'Which student went out?'

أيَّ كتابٍ قرَأتَ؟ 'Which book did you read?'

بـ**أيِّ** قلَمٍ كتَبْتَ؟ 'Which pen did you write with?'

Note that the word أيّ is *marfû'* in the first sentence because it is *mubtada'*, and it is *mansûb* in the second because it is *maf'ûl bihi*, and *majrûr* in the third because it is preceded by the preposition بـ.

4) أظُنُّ 'I think': أظُنُّ أنَّها ذَهَبَتْ إلى مَكَّةَ 'I think that she went to Makkah.' أَنَّ is a sister of إنَّ, and so its *ism* is *mansûb* and its *khabar* is *marfû'*, *e.g.*:

أَظُنُّ أَنَّ **حامدًا** مريضٌ 'I think that Hâmid is sick.'

أَظُنُّ أَنَّ **الإمَامَ** جَدِيْدٌ 'I think that the imam is new.'

أَظُنُّ أَنَّ **فاطِمَةَ** غائِبَةٌ 'I think that Fâtimah is absent.'

أَظُنُّ أَنَّكَ مُتْعَبٌ 'I think that you are tired.'

5) قَالَ: إِنَّكَ أَحْسَنُ طَالِبٍ فِي الفَصْلِ 'He said: "you are the best student in the class."' Note that after قال the particle إِنَّ is used, and not أَنَّ.

6) لِمَ 'why?': If it stands alone a "h" is added to it : لِمَهْ؟. This is called هَاءُ السَّكْتِ.

7) We have learnt in Book 1 some examples of adjectives ending in '**-ân**', e.g. : جَوْعَانُ، عَطْشَانُ، غَضْبَانُ. The feminine of such adjectives is on the pattern of فَعْلَى,

And the plural of both the masculine and the feminine is on the pattern of فِعَالٌ, e.g. :

بلالٌ جَوْعَانُ　　الرِّجَالُ جِيَاعٌ

آمِنَةُ جَوْعَى　　النِّساءُ جِيَاعٌ

Note that the plural of كَسْلاَنُ and كَسْلَى is كُسَالَى.

8) هَاتِ 'give!', 'bring!': Note its *isnâd* to the other pronouns of the second person :

يا أَحْمَدُ **هَاتِ**　　يا إِخْوانُ **هَاتُوا**

يا زَيْنَبُ **هَاتِي**　　يا أَخَوَاتُ **هَاتِيْنَ**

9) خُذْ 'take!': You will learn the imperative form of the verb in Lesson 14.

10) فَفَرِحَ بِي المدرسُ كَثِيْرًا 'So the teacher was greatly pleased with me.' Here فَـ means 'so,' and بِي means 'with me'.

Note:

فَرِحْتُ بِكَ 'I was pleased with you.'

فَرِحُوا بِنَا 'They were pleased with us.'

أَفَرِحْتَ بِهِ؟ 'Were you pleased with him?'

11) Note that ذهبت can be read in four ways with four meanings:

(a) ذَهَبَتْ 'she went'. (dhahab-**at**)

(b) ذَهَبْتَ 'you (masc. sing.) went'. (dhahab-**ta**)

(c) ذَهَبْتِ 'you (fem. sing.) went'. (dhahab-**ti**)

(d) ذَهَبْتُ 'I went'. (dhahab-**tu**)

✍Exercises

1. Answer the following questions.
2. Mark the correct statements with (✓), and the incorrect ones with (x).
3. Answer the following questions. These questions are *not* based on the lesson.
4. Change the *fâ'il* in the following sentences to feminine.
5. Vocalize the ت in the following sentences.
6. Learn the following.
7. Learn the use of نعم and بَلَى.
8. Fill in the blanks with questions suitable to the answers.
9. Answer the following questions using the accusative pronouns as explained in the examples.
10. Complete the following sentences using أَنَّ as explained in the examples.
11. Learn the numbers from 11 to 20 with the feminine *ma'dûd*.
12. Read the following sentences and then write them replacing the figures with words.
13. Count from 11 to 20 with each of the following words as *ma'dûd*.
14. Rewrite the following sentences as explained in the example.
15. Learn the use of هاءُ السَّكْتِ.
16. Write the *majrûr* and *mansûb* forms of the following nouns. Note that a noun ending in ة does not take an *alif* in the *mansûb* form while a noun ending in any other letter takes an *alif.*
17. Learn the following.
18. Write the first five âyahs from the following sûrahs: النَّبَأ, الحَدِيد, الرَّحْمَن.

🕮Vocabulary:

مَجَلَّةٌ	magazine
عِمَارَةٌ	building
سُوْرَةٌ	sûrah
شَقَّةٌ	flat
سِنٌّ	tooth
كَلِمَةٌ	word
يَا بُنَيَّ	'O my little son!'
مَسْرُوْرٌ	pleased, happy
فَقَطْ	only
جَاءَ	he came
كَوَى	he ironed
فَهِمْتُهُ جَيِّدًا	I have understood it well.
زَادَكَ ا للهُ عِلْمًا	may Allâh increase your knowledge.
مَا شَاءَ ا للهُ	literally, 'what Allâh wills' : an expression of surprise.
رَاكِبٌ	passenger in a bus, train, plane, etc.
فَرِحَ	he was pleased
خَادِمَةٌ	maid servant

LESSON 7

In this lesson we learn the following:

1) ذَهَبْتُمْ dhahab-**tum** 'you (masc. pl.) went'. أَكَلْتُمْ 'you ate' :

مَاذَا أَكَلْتُمْ يَا إِخْوَانُ؟ 'What did you eat, brothers?'

2) ذَهَبْتُنَّ dhahab-**tunna** 'you (fem. pl.) went'. قَرَأْتُنَّ 'you read' :

أَقَرَأْتُنَّ هٰذِهِ المَجَلَّةَ يَا أَخَوَاتُ؟ 'Did you read this magazine, sisters?'

3) ذَهَبْنَا dhahab-**nâ** 'we went'. سَمِعْنَا 'we heard' :

مَا سَمِعْنَا الأَذَانَ 'We did not hear the adhân.'

4) رَأَيْتُمُوهُ 'You saw him'. We say:

رَأَيْتُهُ ra'ai**tu**-hu 'I saw him.'

رَأَيْتَهُ ra'ai**ta**-hu 'You saw him'

رَأَيْتِهِ ra'ai**ti**-hi 'You (fem. sing.) saw him'

Note that in the last example the pronoun هُ (hû)[5] has changed here to هِ (hî). This change is for vocalic harmony. The combination *'ti-hî'* sounds better than *'ti-hû'*. Here are some more examples of this kind of change :

بَيْتُهُ baitu-**hû**, but فِي بَيْتِهِ baiti-**hî** (for *fî bait-i-hû*)

مِنْهُ min-**hu**, but فِيهِ fî-**hi**

As you have seen in these examples the accusative pronoun is directly added to the verb. But in the case the verb with the pronoun of the second person masculine plural like رَأَيْتُمْ a *wâw* has to be added between the verb and the pronoun, e.g.:

رَأَيْتُمُوهُ 'You saw him' (ra'aitum-**û**-hu).

---

[5] The *dammah* of هُ is long if it is preceded by a short vowel, e.g. لَهُ la-hû, رَأَيْتُهُ ra'aitu-hû. And it is short when it is preceded by a consonant or a long vowel, e.g., مِنْهُ min-hu, كَتَبُوهُ katabû-hu. This rule applies also to ـهِ hi, e.g. بِهِ bi-hî, but فِيهِ fî-hi.

رَأَيْتُمُوهُمْ 'You saw them.'

رَأَيْتُمُوهَا 'You saw her.'

رَأَيْتُمُوهُنَّ 'You saw them.'

Here are some more examples:

غَسَلْتُمْ + هُ → غَسَلْتُمُوهُ 'You washed it.'

قَتَلْتُمْ + هُمْ → قَتَلْتُمُوهُمْ 'You killed them.'

سَأَلْتُمْ + هَا → سَأَلْتُمُوهَا 'You asked her.'

5) كَانَ 'he was' : It is used in a nominal sentence, e.g. :

بِلاَلٌ فِي الفَصْلِ 'Bilâl **is** in the class.' → كَانَ بِلالٌ فِي الفَصْلِ 'Bilâl **was** in the class.'

الْمُدَرِسُ فِي الْمَكْتَبَةِ 'The teacher **is** in the library.' → كان الْمُدرسُ فِي الْمَكْتَبَةِ 'The teacher **was** in the library.'

القَلَمُ تَحْتَ الكِتَابِ 'The pen **is** under the book.' → كَانَ القَلَمُ تَحْتَ الكِتَابِ 'The pen **was** under the book.'

زَيْنَبُ فِي الْمَطْبَخِ 'Zainab **is** in the kitchen.' → كَانَتْ زَيْنَبُ فِي الْمَطْبَخِ 'Zainab **was** in the kitchen.'

You will notice here that the *khabar* in each of these examples is a clause : في المكتبة، في المطبخ، تحت الكِتاب. No change takes place in a clause after the introduction of كَانَ. But if the *khabar* is a noun it is rendered *mansûb* after the introduction of كَانَ, e.g.:

بِلالٌ مَرِيضٌ → كَانَ بِلالٌ **مَرِيضاً** 'Bilâl was sick.'

We will learn this in Lesson 25 إِنْ شَاءَ ا للهُ.

6) Note the following:

رَجُلٌ ذُو لِحْيَةٍ 'a bearded man'

الرَّجُلُ ذُو اللِّحْيَةِ 'the bearded man'

In the first example ذُو qualifies an indefinite noun, and in the second example a definite noun الرَّجُلُ. We know that the adjective of a definite noun should also be definite. But ذُو is *mudâf* and cannot take ال.[6] So this is overcome by making the *mudâf ilaihi* definite by adding ال. So in رَجُلٌ ذُو لِحْيَةٍ the *mudâf ilaihi* remains indefinite and in الرَّجُلُ ذُو اللِّحْيَةِ it becomes definite (اللِّحْيَةِ). Here are some more examples:

عِنْدِي كِتابٌ ذُو غِلافٍ جَمِيْلٍ 'I have a book with a beautiful cover.'

الكِتابُ ذو الغِلاَفِ الجَمِيلِ غالٍ 'The book with the beautiful cover is expensive.'

فِي قَرْيَتِنا مَسْجِدٌ ذُو مَنارَةٍ واحِدةٍ 'In our village there is a mosque with one minaret.'

المَسْجِدُ ذُو المَنارَةِ الواحِدَةِ قَدِيْمٌ 'The mosque with one minaret is old.'

7) The letter *mîm* in أَنْتُمْ، كِتابُكُمْ، هُمْ، كِتابُهُمْ، ذَهَبْتُمْ has *sukûn*. And this sukûn changes to *dammah* when followed by *hamzat al-wasl*, e.g. :

بيتكُمْ → بَيْتُكُمُ الجَدِيدُ (bait-u-kum-**u**-l-jadîd-u)

رَأَيْتُمْ → أَرَأَيْتُمُ الإِمَامَ؟ (a ra'aitum-**u**-l-imâm-a)

كِتابُهُمْ → كِتابُهُمُ القَدِيْمُ (kitâb-u-hum-**u**-lqadîm-u)

سَأَلْتُمْ → أَسَأَلْتُمُ ابْنَهُ؟ (a sa'altum-**u**-bna-hu)

8) أَبْشِرْ : It literally means 'rejoice at the good news'. It is said in reply to a request and implies 'Don't worry. You will get what you want.'

9) ثُلُثٌ 'one-third': Factions meaning 'one third,' 'one fourth,' 'one fifth,' etc up to one tenth are on the pattern of فُعُلٌ. The *dammah* of the second letter ع is mostly omitted. ثُلُثٌ and سُدُسٌ, however, retain it.

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[6] See the Key to Part 1, p.12.

Exercises

1. Answer the following questions.
2. Mark the correct statements with (✓), and the incorrect ones with (x).
3. Answer the following questions. These questions are *not* based on the lesson.
4. Change the *fâ'il* in each of the following sentences to feminine.
5. Fill in the blank in each of the following sentences with the correct form of the verb.
6. Rewrite the following sentences using كَانَ as shown in the examples.
7. Read the examples and then read the following sentences paying special attention to the *sukûns* followed by *hamzat al-wasl*.
8. Learn the use of the accusative pronouns.
9. Read the examples and then fill in the blanks with ذُو.
10. Learn the use of ذَاتُ.
11. Make a sentence with each group of words using أَ and أَمْ.
12. Learn the fractions.
13. Use each of the following words in a sentence.

Vocabulary:

مِكْنَسَةٌ	broom	الأُسْبُوعُ المَاضِي	last week
نَظَّارَةٌ	spectacles	مَنَارَةٌ	minaret
صُورَةٌ	picture	لِحْيَةٌ	beard
صَابُونٌ	soap	عَالٍ	high, loud (fem. عالِيةٌ)
عَصِيرٌ	juice	مُلَوَّنٌ	coloured
كُرَةُ القَدَمِ	football	صَبَاحٌ	morning
سُلَّمٌ	staircase	نِصْفٌ	half
عَجَلَةٌ	wheel	مَشَى	he walked
إِذَاعَةٌ	broadcasting, radio	أَخَذَ	he took
اَلْبَارِحَةَ	last night	وَضَعَ	he placed
بُرْتُقَالٌ	orange	وَجَدَ	he found
كُرَةُ السَّلَّةِ	basketball	بَحَثَ عن	he looked for

LESSON 8

This is a revision lesson. Here we review the *mâdi* with *isnâd* to all the pronouns except those of the dual. The *isnâd* to the pronouns of the dual is treated fully in Lesson 30.

Exercises

1. Fill in the blank in each of the following sentences with the verb ذَهَبَ in the *mâḍi* with the correct *isnâd*.
2. Fill in the blanks with suitable verbs in the *mâdi.*
3. Learn the *isnâd* of the verb in the *mâdi*.
4. Underline the *fâ 'il* in the following.
5. Learn the inseparable pronouns that are attached to the *mâdi*.
6. Learn the verb in the *mâdi* with *isnâd* to *damîr mustatir*.

LESSON 9

In this lesson we learn the following:

1) The accusative ending of the sound feminine plural : We have learnt earlier that the normal accusative ending of a noun is '-**a**', e.g. :

إِنَّ **البَيْتَ** جَدِيد

قَـرَأْتُ **الكـتـابَ**

Now we learn that the accusative ending of a noun in the sound feminine plural form is '**i**-' instead of '-**a**', e.g. :

رَأَيْتُ الأَبْنَاءَ و**البَنَاتِ** 'I saw the sons and the daughters.'

In this sentence both الأَبْنَاءَ ad البَنَاتِ are objects of the verb رَأَيْتُ, and so they are in the accusative case (*mansûb*). The noun الأَبْنَاءَ has the regular '-**a**' ending but the noun البَنَاتِ has the '-**i**' ending because it is sound feminine plural ending in '-**ât**'.

Here are some more examples:

خَلَقَ اللهُ **السَموات**ِ والأَرْضَ 'Allâh created the heavens and the earth.'(as-samâwât-**i** wa l-ard-**a**).

قَـرَأْتُ الكُتُـبَ والصُّحُـفَ و**المَجَـلاَّتِ** 'I read the books, the newspapers, and the magazines.' (al-kutub-**a** wa s-suhuf-**a** wa l-majallât-**i**)

إِنَّ الإِخْـوَةَ و**الأَخَـوَاتِ** فِـي البَيْـتِ 'Indeed the brothers and sisters are at home.' (al-ikhwat-**a** al-akhawât-**i**)

Remember that the accusative and genitive endings are the same in the sound feminine plural form, e.g. :

إِنَّ الطالِبَاتِ فِي الحَافِلاتِ 'Indeed the female students are in the buses.' Here الطَّالِبَاتِ is *mansûb* because of إِنَّ and الحافلاتِ is *majrûr* because of the preposition فِي, but both have the -**i** ending.

2) We have learnt that رَأَيْـتَـكَ means 'I saw you' and رَأَيْـتُـهُ means 'I saw him'. Now we learn the use of the pronoun of the first person 'me'. Note the following:

رَأَيْـتَـنِـي 'You saw me.'

خَلَقَنِي اللهُ 'Allâh created me.'

سَأَلَنِي المدرسُ 'The teacher asked me.'

The pronoun of the first person is only '-î,' but an '-n' is added between the verb and the pronoun '-î' so that the final vowel of the verb may not be affected due to '-î'. As we know 'you saw' is رَأَيْتَ (ra'aita) for masculine and رَأَيْتِ (ra'aiti) for feminine. If we say 'ra'aita-î' or 'ra'aiti-î' the Arabic phonetic system requires the omission of the vowel 'a' or 'i' before the pronoun '-î'. So the verb in both cases will become 'ra'ait-î' and the difference between the masculine and feminine will be lost. That is why an '-n' is inserted between the verb and the pronoun '-î' (ra'aita-**n**-î, 'ra'aiti-**n**-î'). This *nûn* is called 'the *nûn* of protection' نُونُ الوِقَايَةِ because it protects the final vowel of the verb from omission.

3) How to say in Arabic 'How beautiful is this car!', 'What a beautiful car this is!' This is expressed in Arabic by مَا أَجْمَلَ هذه السَّيَّارةَ!. This is called فِعْلُ التَعَجُّبِ (i.e. Verb of Wonder) and has the form ما أَفْعَلَهُ!. One can use the pronoun هُ or any other pronoun in the accusative, or replace it by a noun in the accusative case, e.g. :

ما أَطْيَبَكَ! 'How good you are!'

مَا أَفْقَرَها! How poor she is!'

ما أَكْثَرَ النُجُومَ! 'How numerous the stars are!'

مَا أَسْهَلَ هذا الدَّرْسَ! 'How easy this lesson is!'

4) We have learnt in Book 1 that the noun after يا takes only one *dammah*, e.g.:

يا حامِدُ! يا بِلالُ! يا أُسْتاذُ! يا وَلَدُ! . Now if the noun after يا is *mudâf*, it is *mansûb*, e.g.:

يا بِنْتَ بلالٍ! 'O daughter of Bilâl!'

يا أُخْتَ محمدٍ! 'O sister of Muhammad!'

يا ابْنَ أخِي! 'O son of my brother!'

يا رَبَّ الكَعْبَةِ! 'O Lord of the Ka'bah!'

يا عَبْدَ ا للهِ! 'O servant of Allâh!'

يا أبا بَكْرٍ! 'O Abu Bakr!' (Literally 'O Father of Bakr'. Note that the accusative form of أَبُو is أَبَا).

يا رَبَّنا! 'O our Lord!'

5) We have learnt in Book 1 that the noun after كَمْ (how many?) is singular and *mansûb*. But if the word كَمْ is preceded by a preposition, the noun following it may be *majrûr* or *mansûb*, e.g.:

كَمْ رِيالاً عِنْدَكَ؟ 'How many riyals have you?'

بِكَمْ رِيالاً / رِيالٍ هذا؟ 'How many riyals does it cost?'

Here both رِيالاً and رِيالٍ are permissible because of the preposition بِـ. In the same way we can say فِي كم يَوْمًا / يَوْمٍ ؟ 'in how many days?'

6) When the interrogative مَا is preceded by a preposition, the *alif* of مَا is dropped, e.g. :

بِـ + مَا → بِمَ 'with what?'

لِ+ مَا → لِمَ 'for what?' 'why?'

مِنْ + مَا → مِمَّ 'from what?' Note that the *nûn* of مِنْ has been assimilated to the *mîm* of مَا (min+mâ → mimma).

عَنْ + مَا → عَمَّ 'about what?' Note that the *nûn* of عَنْ has been assimilated to the *mîm* of مَا ('an+mâ→ 'amma)

7) We have learnt the relative pronouns الَّذِي (mas. sing.) and الَّتِي (fem. sing.). Now we learn their plural forms. The plural of الَّذِي is الَّذِينَ, and that of الَّتِي is اللاَّتِي. Here are some examples:

Mas. sing.: الرَّجُلُ الَّذِي خَرَجَ من مَكْتَبِ الْمُدِيرِ مدرسٌ جديدٌ

'The man who left the headmaster's office is a new teacher.'

Masc. pl.: الرِّجَالُ **الَّذِينَ** خَرَجُوا مِنْ مَكْتَبِ المدير مدرسُونَ جُدُدٌ

'The men who left the headmaster's office are new teachers.'

Fem. sing.: الطالِبةُ **الَّتِي** جَلَسَتْ أَمامَ المُدَرِّسَةِ بِنْتُ المُدِيْرَةِ

'The female student who sat in front of the lady teacher is the headmistress' daughter.'

Fem. pl.: الطالِبَاتُ **اللاتِي** جَلَسْنَ أَمامَ المدَرِّسةِ بَنَاتُ المُدِيْرَةِ

'The female students who sat in front of the lady teacher are the headmistress' daughters.'

8) We have learnt the particle أ which turns a statement into a question. If the noun following it has ال the أ changes to آ, e.g. :

آلْمُدرسُ قالَ لكَ ؟ ← المُدرسُ قَالَ لَكَ 'Did the teacher tell you?' (**â**l-mudarris-u?)

آليومَ رَأَيْتَـهُ ← اليومَ رَأَيْتَـهُ 'Did you see him today?' (**â**l-yaum-a?)

But :

أَهَذا الطالبُ سَأَلَكَ؟ ← هذا الطالبُ سَأَلَكَ 'Did this student ask you? (**a** hâdha?)

9) The final ى which is pronounced *alif* is written *alif* when a genitive or accusative pronoun is attached to the word, e.g. :

مَعْنًى 'meaning' → مَعْنَاهُ 'its meaning.'

كَوَى 'he ironed' → كَوَاهُ 'he ironed it.'

10) الطُّلاَّبُ الجُـدُدُ الخَمْسَـةُ 'the five new students': here the number is used as an adjective and so it comes after the *ma'dûd*. Here are some more examples:

الكُتُبُ الأَرْبَعَةُ 'the four books'.

الرِّجَالُ العَشَرَةُ 'the ten men'.

الصِّحاحُ السِّتَّةُ 'the Six Authentic Books' of hadîth.

الأَخَواتُ الخَمْسُ 'the five sisters'.

11) أَإِلَى المدير ذَهَبْتُمْ ؟ : here إِلَى الْمُدِيرِ has been brought forward for the sake of emphasis. Note the following:

رَأَيْتُ بِلالاً 'I saw Bilâl' *without emphasis*.

بِلالاً رأَيْتُ 'It was Bilâl that I saw' *with emphasis*.

The second construction is used in case of doubt or denial.

Exercises

1. Answer the following questions.
2. Read the âyah and answer the following questions.
3. Mark the correct statements with (✓), and the incorrect ones with (x).
4. Write the meanings of these words in Arabic.
5. Fill in the blanks with suitable words.
6. Read the examples and then rewrite the following sentences using فِعْلُ التعَجُّب.
7. Read the following words with the correct endings.
8. Read the examples and then read the words in the sound feminine plural form with the correct ending.
9. Rewrite the following sentences using the interrogative *hamzah* أَ.
10. Answer the following questions.
11. Learn the following.
12. Learn the omission of the *alif* of ابن.
13. Rewrite the following sentences after changing the underlined words to the plural as shown in the example.
14. Rewrite the following sentences after changing the underlined words to plural as shown in the example.
15. Use each of the following words in a sentence.

Vocabulary:

قائِمَةٌ	list	طِيْنٌ	mud
عِلاقَةٌ	connection	جَرَسٌ	bell
مَعْنًى	meaning	نارٌ	fire
لَحْظَةٌ	moment	عِدَّةُ كُتُبٍ	a number of books

capital city	عَاصِمَةٌ
mixed	مُخْتَلِطٌ
like that	كَذَلِكَ
jinn	جَانٌّ
iron (metal)	حَدِيْدٌ
like this, so	هَكَذَا
a number of questions	عَدَّةُ أَسْئِلَةٍ
he attended, he was present	حَضَرَ
it rang	رَنَّ
he created	خَلَقَ
he raised	رَفَعَ
You have done well, well done!	أَحْسَنْتَ

LESSON 10

In this lesson we learn the following:

1) The present tense of the Arabic verb: The Arabic verb has only three forms. These are:

(a) the past tense which is called the *mâdi* المَاضِي.

(b) the present-future tense which is called the *mudâri'* المُضَارِع, and

(c) the imperative which is called the *amr* الأَمْر.

We have already learnt the *mâdi*. In this lesson we will learn the *mudâri'*. We will learn the *amr* in Lesson 14.

In the *mudâri'* one of the four letters ي ت أ ن is prefixed to the verb. We have learnt that 'he wrote' is كَتَبَ (kataba). Now 'he writes' is يَكْتُبُ (ya-ktubu). Note that يَكْتُبُ means 'he writes,' 'he is writing,' or 'he will write'.

Now let us see the difference between the forms of the *mâdi* and the *mudâri'* كَتَبَ / يَكْتُبُ:

We have learnt that most Arabic verbs have three letters or radicals. In the *mâdi* the first radical has a *fathah,* and in the *mudâri'* it has a *sukûn.* The third radical has a *fathah* in the *mâdi* and a *dammah* in the *mudâri'.* The second radical may have any of the three vowels (*fathah, kasrah* or *dammah)* both in the *mâdi* as well as in the *mudâri'.*

According to the vowel of the second radical verbs are classified in six groups. We learn four of these in this lesson.

(a) a-u group: in this group the second radical has 'a' in the *mâdi* and 'u' in the *mudâri'*, e.g.:

كَتَبَ 'he wrote' يَكْتُبُ 'he writes' (ka**ta**ba / ya-k**tu**bu).

قَتَلَ 'he killed' يَقْتُلُ 'he kills' (qa**ta**la / ya-q**tu**lu).

سَجَدَ 'he performed sajdah' يَسْجُدُ 'he performs sajdah' (sa**ja**da / ya-s**ju**du).

(b) a-i group: in this group, the second radical has 'a' in the *mâdi* and 'i' in the *mudâri'*, e.g.:

جَلَسَ 'he sat' يَجْلِسُ 'he sits' (ja**la**sa / ya-j**li**su).

ضَرَبَ 'he beat' يَضْرِبُ 'he beats' (da**ra**ba / ya-d**ri**bu).

غَسَلَ 'he washed' يَغْسِلُ 'he washes' (gha**sa**la / ya-gh**si**lu).

(c) a-a group: in this group the second radical has 'a' in the *mâdi* as well as the *mudâri'*, e.g. :

ذَهَبَ 'he went' يَذْهَبُ 'he goes' (dha**ha**ba / ya-dh**ha**bu).

فَتَحَ 'he opened' يَفْتَحُ 'he opens' (fa**ta**ha / ya-f**ta**hu).

قَرَأَ 'he read' يَقْرَأُ 'he reads' (qa**ra**'a / ya-q**ra**'u).

(d) i-a group: in this group the second radical has 'i' in the *mâdi* and 'a' in the *mudâri'*, e.g. :

فَهِمَ 'he understood' يَفْهَمُ 'he understands' (fa**hi**ma / ya-f**ha**mu).

شَرِبَ 'he drank' يَشْرَبُ 'he drinks' (sha**ri**ba / ya-sh**ra**bu).

حَفِظَ 'he memorized' يَحْفَظُ 'he memorizes' (ha**fi**za / ya-h**fa**zu).

As there is no rule to determine the group of a verb the student should learn the group of each new verb he learns. All good dictionaries mention this. While expressing a verb usually both the *mâdi* and the *mudâri'* are mentioned together. If you are asked the Arabic for 'to write' you say: كَتَبَ يَكْتُبُ.

2) Numbers from 21 to 30 : The two parts of the numbers are joined by وَ, e.g. وَاحِدٌ وَعِشْرُونَ طالباً. Note that:

(a) the first part of these numbers has *tanwîn*, e.g. :

واحدٌ وعِشْرُونَ، ثلاثةٌ وعِشْرُونَ، أربعةٌ وعِشْرُونَ، ... تِسْعَةٌ وعِشْرُونَ

The word إِثْنَانِ, of course, has no *tanwîn*.

(b) واحِدٌ and إِثْنَانِ are masculine with the masculine *ma'dûd*. But the numbers from 3 to 9 are feminine, e.g. :

واحدٌ وعِشْرُونَ رجلاً، إِثْنَان وعِشْرُون رَجُلاً، ثلاثةٌ وعِشْرُون رَجُلاً، أَرْبَعةٌ وعِشْرونَ رجلاً، خَمْسَةٌ وعِشْرون رجلاً، سِتَّةٌ وعِشْرون رجلاً، .... تِسْعَةٌ وعِشْرُون رَجُلاً

(c) the *ma'dûd* is singular and *mansûb*.

3) التاسِعَةُ إلاّ رُبْعًا ‘quarter to nine’: إلاّ literally means ‘except’. Note that the noun after إلا is *mansûb.* Note also the following:

الساعَةُ الواحدةُ إلاّ عَشْرَ دَقائِقَ ‘ten minutes to one.’

الساعَةُ الثّانِيةُ إلاّ خَمْسَ دَقائِقَ ‘five minutes to two.’

الساعَةُ الخَامِسَةُ إلاّ دَقِيقَةً واحِدةً ‘one minute to five.’

4) We have learnt the two meanings of لَعَلَّ in Lesson 1. These are : (a) I hope and (b) I am afraid. The first is called التَّرَجِّي and the second الإشْفاق. In لَعَلَّهُ يَرْجِعُ اليومَ مُتَأَخِّرًا it is الإشْفاق as it means ‘I am afraid he will come back today late.’

5) بَيْنَ ‘between’: The noun following it is *majrûr* because it is *mudâf ilaihi,* e.g.:

جَلَسَ حامِدٌ بَيْنَ بِلالٍ وفَيْصَلٍ ‘Hâmid sat between Bilâl and Faisal.’

بَيْنَ should be repeated with pronouns, e.g., هَذا بَيْنِي وَبَيْنَكَ ‘This is between you and me.’

✍Exercises

1. Answer the following questions.
2. Correct the following statements.
3. Learn the *mâdi* and the *mudâri'*.
4. Write the *mudâri'* of the following verbs with full vocalization as shown in the example.
5. Fill in the blanks with suitable verbs in the *mudâri'*.
6. Learn the numbers from 21 to 30.
7. Read the following sentences and then write them replacing the figures with words.
8. Learn the following.
9. Use each of the following words in a sentence.

📖Vocabulary:

دَائِمًا	always	مَكْتَبٌ	office
أَحْيَانًا	sometimes	عَامِلٌ	labourer
مَرَّةً أُخْرَى	once again	طُولٌ	length

عَرْضٌ width

مَسَافَةٌ distance

كِيلُومِتْرٌ kilometre

سَنْتِيمِتْرٌ centimetre

مِتْرٌ metre

عَمِلَ يَعْمَلُ (i-a) to work

رَكَعَ يَرْكَعُ (a-a) to bow in prayer

سَجَدَ يَسْجُدُ (a-u) to perform sajdah

فَعَلَ يَفْعَلُ (a-a) to do

رَكِبَ يَرْكَبُ (i-a) to ride

بَيْنَ between

بَيْنَهُمَا between them

LESSON 11

In this lesson we learn the following:

1) In the previous lesson we have been introduced to the *mudari'*, and we have learnt يَذْهَبُ 'he goes'. Now we learn its *isnad* to other pronouns:

(a) The plural of يَذْهَبُ is يَذْهَبُونَ (ya-dhhab-**ûna**) 'they (mas.) go. Here is one more example : إِخوَتِي **يَدْرُسُونَ** بالجامعةِ 'My brothers are studying at the university'.

(b) 'she goes' is تَذْهَبُ (**ta**-dhhabu).

ماذا **تَكْتُبُ** آمِنةُ الآنَ؟ 'What is Aminah writing now?'

تَكْتُبُ رِسَالةً إلى أُمِّها 'She is writing a letter to her mother'.

(c) The plural of تَذْهَبُ is يَذْهَبْنَ (**ya**-dhhab-**na**) 'they (fem.) go'. Here is another example:

إِخْوَتِي **يَدْرُسُونَ** بالجَامِعةِ، وأَخَوَاتِي **يَدْرُسْنَ** بالمدرسةِ 'My brothers are studying at the university, and my sisters are studying at school'.

(d) We have just seen that تَذْهَبُ means 'she goes.' It also means 'you (mas.sing.) go.'

(e) 'I go' is أَذْهَبُ (**a**-dhhabu), e.g:

أَيْنَ **تَذْهَبُ** يا بلالُ؟ 'Where are you going, Bilal?'

أَذْهَبُ إِلَى السُّوق 'I am going to the market.'

(f) 'You go' for masculine plural is تَذْهَبُونَ (**ta**-dhhab-**ûna**). Here is another example :

مَاذا **تَشْرَبُونَ** يا إِخْوانُ؟ 'What are you drinking, brothers?'

2) We have seen earlier that يَذْهَبُ means 'he goes' or 'he will go.' Now to make the *mudâri'* exclusively for future the particle سَـ is prefixed to it, e.g :

سَيَذْهَبُ أَبِيْ إِلَى مَكَّةَ غَداً 'My father will go to Makkah tomorrow.'

سأَكْتُبُ لَكَ رِسَالَةً إِنْ شَاءَ ا للهُ 'I'll write to you a letter.'

This سَـ is called حَرفُ الاسْتِقْبَالِ (the particle of futurity). Note that سَـ is not used in questions, e.g. : مَتَى تَذْهَبُ إِلَى الهِنْدِ ؟ 'When will you go to India?'

3) We have learnt earlier that the *mâdi* is made negative by using مَا, e.g. :

مَا أَكَلْتُ شيئًا 'I did not eat anything.'

The negative particle used with the *mudâri'* is لاَ, e.g. :

لاَ أَفْهَمُ الْفِرَنْسِيَّةَ 'I don't understand French.'

لاَ أَشْرَبُ القَهْوَةَ I don't drink coffee.'

4) The *masdar* is the verb minus the tense and the subject. So دَخَلَ means 'he entered' and يَدْخُلُ 'he enters'. But دُخُولٌ means 'entry'. The *masdar* in Arabic has many patterns. We learn here only one of these, and it is فُعُولٌ, e.g. :

دُخُولٌ 'entry' from دَخَلَ.

خُرُوجٌ 'exit' from خَرَجَ.

سُجُودٌ 'prostration' from سَجَدَ.

رُكُوْعٌ 'genuflection' from رَكَعَ.

جُلُوسٌ 'sitting' from جَلَسَ.

The *masdar* is a noun so it takes ال and *tanwîn,* e.g.:

الدُّخُولُ مَمْنُوعٌ 'Entry is forbidden.'

الرُّكُوعُ قَبْلَ السُّجُوْدِ 'The *rukû'* is before the *sujûd.*'

خَرَجْنَا مِنَ الفَصْلِ قَبْلَ خُرُوجِ الْمُدرسِ 'We left the class before the teacher's exit.'

5) أَمَّا : This is a very frequently used word. It is used when we speak about two or more items. It can be translated as 'as for...', e.g. :

مِنْ أَيْنَ أَنْتُمْ؟ 'Where are you from?'

أَنا مِنْ أَلْمَانِيَا . أَمَّا بِلالٌ فَهُوَ مِنْ باكِسْتَانَ، وأَمَّا إِبْراهِيمُ فَهُوَ مِنَ اليَابَان 'I'm from Germany. As for Bilâl, he is from Pakistan, and as for Ibrahîm, he is from Japan.'

Note that the *khabar* after أَمَّا should take فَـ. Here are some more examples:

أَيْنَ يَسْكُنُ أَخُوكَ وأُخْتُكَ؟ 'Where do your brother and sister live?'

أُخْتِي تَسْكُنُ مَعِي . أَمَّا أَخِي فَيَسْكُنُ مَعَ أَبِي وأُمِّي 'My sister lives with me. As for my brother, he lives with my father and mother.'

بِكَمْ هَذَانِ القَلَمانِ؟ 'How much do these pens cost?'

هَذَا بِرِيالٍ. أمّا ذَاكَ فَبِعَشَرَةٍ 'This costs one riyal. As for that, it costs 10 riyals.'

6) أَخِي means 'my brother' and أَخٌ لِي means 'a brother of mine,' 'one of my brothers'. The first is definite, the second indefinite.

✍Exercises

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1. Answer the following questions.
2. Correct the following statements.
3. Answer the following questions. These questions are *not* based on the lesson.
4. Fill in the blanks with the *mudâri'* of ذَهَبَ with *isnâd* to appropriate pronouns.
5. Fill in the blanks with suitable verbs in the *mudâri'*.
6. Change the *mubtada'* in each of the following sentences to plural.
7. Change in the *fâ'il* in each of the following sentences to feminine.
8. Learn the following.
9. Change the verb in each of the following sentences to *mudâri'*.
10. Change the verb in each of the following sentences to negative as shown in the example.
11. Answer the following questions using the particle of futurity.
12. Write the *masdar* of each of the following verbs.
13. Underline the *masdars* in the following sentences.
14. Answer the following questions using أَمَّا.
15. Learn the following.

Vocabulary:

barber	حَلَّاقٌ	(a-u) to study	دَرَسَ يَدْرُسُ
rice	أَرُزٌّ	(a-i) to descend	نَزَلَ يَنْزِلُ
address	عُنْوَانٌ	(a-i) to know	عَرَفَ يَعْرِفُ
clothes	ثَوْبٌ	(a-u) to stay, to live	سَكَنَ يَسْكُنُ
clinic	مُسْتَوْصَفٌ	(a-a) to look for	بَحَثَ يَبْحَثُ عَنْ
coming	قَادِمٌ	(a-u) to die	مَاتَ يَمُوتُ
visiting card	بِطَاقَةٌ	(a-u) to thank	شَكَرَ يَشْكُرُ
letter	رِسَالَةٌ	(i-a) to ascend	صَعِدَ يَصْعَدُ
pharmacy	صَيْدَلِيَّةٌ	I forgot	نَسِيْتُ
horses	خَيْلٌ	relative	قَرِيبٌ
		station	مَحَطَّةٌ

LESSON 12

In this lesson we learn the following:

1) *Isnâd* of the *mudâri'* to some more pronouns:

(a) We have learnt that تَذْهَبُ (you go) is for masculine singular. Now we learn تَذْهَبِينَ **(ta**-dhhab-**îna)** for feminine singular,e.g. :

أَيْنَ **تَذْهَبُ** يا بلالُ؟ 'Where are you going, Bilâl?'

أَيْنَ **تَذْهَبِيْنَ** يا آمِنَةُ؟ 'Where are you going, Aminah?'

(b) We have learnt تَذْهَبُونَ (you go) for masculine plural. Now we learn تَذْهَبْنَ **(ta**-dhhab-**na)** for feminine plural. Here is another example :

أَتَفْهَمُونَ الإنْكلِزيَّة يا إخْوانُ؟ 'Do you understand English, brothers?'

أَتَفْهَمْنَ الفِرَنْسِيَّةَ يا أَخَوَاتُ؟ 'Do you understand French, sisters?'

(c) We have learnt that أَذْهَبُ means 'I go'. Now we learn that نَذْهَبُ **(na**-dhhabu) means 'we go'. Here are some more examples:

ماذا **تَكْتُبُونَ** يا إخْوانُ؟ 'What are you writing, brothers?

نَكْتُبُ رَسائِلَ 'We are writing letters.'

ماذا **تَكْتُبْنَ** يا أَخَوَاتُ؟ 'What are you writing, sisters?'

نَكْتُبُ الوَاجبَاتِ 'We are writing homework.'

2) رَجَعَ بلالٌ يومَ السَّبْتِ 'Bilâl returned on Saturday.' Note that يَوْمَ is *mansûb*. That is because it is *maf'ûl fihi* (adverb), i.e. a noun denoting the time of the action. Here are some more examples:

ذَهَبْتُ إِلَى السُّوق **صَباحاً** 'I went to the market in the morning.'

رَجَعْتُ مِنَ الجَامِعَةِ **مَساءً** 'I returned from the university in the evening.'

أَذْهَبُ إِلَى المَكْتَبَةِ **كُلَّ** يَوْمٍ 'I go to the library every day.'

سَأَذْهَبُ إِلَى الطائِفِ **يَوْمَ** الخَمِيسِ 'I'll go to Taif on Thursday.'

أَيْنَ تَذْهَبُ هذا المَسَاءَ؟ 'Where will you go this evening?'

3) As we have seen in Lesson 6, إِنَّ is used after قال and أَنَّ after other verbs, e.g.:

قَالَ إِنِّي عَبْدُ اللهِ 'He said, "I am the servant of Allâh"'

قال المُدرسُ: إِنَّ الامْتِحَانَ غداً 'The teacher said, "the examination is tomorrow."'

سَمِعْتُ أَنَّ الامتحان غَدًا 'I heard that the examination is tomorrow.'

أَظُنُّ أَنَّ الامتحان غَدًا 'I think that the examination is tomorrow.'

Exercises

1. Correct the following sentences.
2. Change the *fâ'il* in each of the following sentences to feminine.
3. Change the *fâ'il* in each of the following sentences to feminine.
4. Change the *mubtada'* in each of the following sentences to plural.
5. Two verb forms have been given along with each of the following sentences. Choose the right one and fill in the blank with it.
6. Vocalize the *hamzah* of ان in the following sentences.
7. Learn the names of the days of the week.

Vocabulary:

دَوَاءٌ	medicine	جَارٌ	neighbor
تِلْمِيذٌ	pupil	رَقْمٌ	number
هَاتِفٌ	telephone	وَقْتٌ	time
وَزِيرُ الخَارِجِيَّةِ	foreign minister	شَهِدَ يَشْهَدُ	(i-a) to bear witness
وَاجِبَاتٌ	homework	ضَحِكَ يَضْحَكُ	(i-a) to laugh
عَمَلٌ	work		

LESSON 13

This is a revision lesson explaining the *isnâd* of the *mudâri'* to all the pronouns except the pronouns of the dual.

Exercises

1. Fill in the blanks with the verb ذَهَبَ in the *mudâri'* with *isnâd* to the suitable pronouns.
2. Fill in the blanks with suitable verbs in the *mudâri'*.
3. Correct the following sentences.
4. Learn the different components of the *mudâri*, e.g.:

   يَذْهَبُ = يَـ : sign of the the *mudâri'* + ذهب + *fâ'il (damîr mustatir)*+ u : nominative ending.

   يَذْهَبُونَ = يَـ : sign of the *mudâri'* + ذهب + و : *fâ'il* + ن : nominative ending.

In this lesson we learn the following:

1) The *amr* (the imperative) : The *amr* is the form of the verb which signifies a command like 'go!' 'sit!' 'get up!'.

The *amr* is formed from the *mudâri'* of the second person by omitting the initial 'ta' and the final '-u' as explained below.

تَكْتُبُ → كْتُبْ ta-**ktub**-u → ktub.

Now the resulting form commences with a *sâkin* letter, i.e. a letter not followed by a vowel. This is not permissible in Arabic. To overcome this difficulty a *hamzat al-wasl* is prefixed to the verb. This *hamzah* takes *dammah* if the second radical of the *amr* has a *dammah*,. otherwise it takes *kasrah,* e.g.:

تَكْتُبُ → كْتُبْ → اُكْتُبْ ta-**ktub**-u → ktub → **uktub**

تَجْلِسُ → جْلِسْ → اِجْلِسْ ta-**jlis**-u → jlis → **ijlis**

تَفْتَحُ → فْتَحْ → اِفْتَحْ ta-**ftah**-u → ftah → **iftah**

This *hamzat al-wasl* is pronounced only when the *amr* is not preceded by any word. If it is preceded by a word, the *hamzah* is omitted in pronunciation though it remains in writing, e,g. :

اُكْتُبْ **uktub**

يا بلالُ اكْتُبْ yâ Bilâl**u** ktub (not : ya Bilalu **uk**tub)

اِقْرَأْ وَ اكْتُبْ **iqra'** w**a** ktub (not :iqra' wa **uk**tub)

اُكْتُبْ وَاقْرَأْ **uktub** w**a** qra' (not : uktub wa **i**qra')

As we have seen this *hamzah* is *hamzat al-wasl,* so the sign of the *hamzat al-qat'* (ء) should not be written above or below it :

اُكْتُبْ and not أُكْتُبْ

اِجْلِسْ and not إِجْلِسْ

The *amr* from تَأْكُلُ is كُلْ, and from تَأْخُذُ is خُذْ. These forms are irregular and the first radical (ء) has been omitted.

If the *amr* of the second person singular is followed by a word commencing with *hamzat al-wasl* the last letter of the *amr* takes a *kasrah* to avoid الْتِقَاءُ السَاكِنَيْنِ, e,g.

اِشْرَبْ ِ الْمَاءَ ishrab-i l-mâ'-a 'drink water!' (bl → bil)

اِفْتَحْ ِ الْبَابَ iftah-i l-bâb-a 'open the door!' (hl → hil)

خُذْ ِ الْكِتَابَ khudh-i l-kitâb-a 'take the book!' (dhl → dhil)

Here is the *isnâd* of the *amr* to the other pronouns of the second person:

أُكْتُبْ يا محمدُ uktub	أُكْتُبُوا يا إِخْوَانُ uktub-û
أُكْتُبِي يا آمِنَةُ uktub-î	أُكْتُبْنَ يا أَخَوَاتُ uktub-na

2) أَعَقْرَبٌ فِي الفَصْلِ؟ : The *mubtada'* is usually definite, but it may be indefinite with certain conditions. One of these is that the indefinite *mubtada'* should be preceded by an interrogative particle as in this example : أَعَقْرَبٌ فِي الفَصْلِ؟! 'a scorpion in the classroom?!' Here is another example from the Qur'an: أَإِلَـٰهٌ مَعَ اللَّهِ؟ 'Is there a god with Allâh?'

3) فَإِنَّ الغُرْفَةَ مُظْلِمَةٌ : Here فَإِنَّ means 'because'. Here are some more examples:

كُلْ هذا فإِنَّكَ جَوْعَانُ 'Eat this as you are hungry.'

اُدْخُلْ فَإِنَّ الدَّرْسَ قَدْ بَدَأَ 'Get in for the lesson has already started.'

اِغْسِلْ القَمِيصَ فَإِنَّهُ وَسِخٌ 'Wash the shirt for it is dirty.'

Exercises

1. Answer the following questions.
2. Correct the following sentences.
3. Learn the formation of *amr* and read the examples.
4. Form the *amr* from the following verbs.
5. Learn this rule regarding التقاء الساكِنَيْنِ.
6. Read the following sentences bearing in mind the rule about التقاء الساكِنَيْنِ.
7. Read the following examples of the *isnâd* of the *amr* to pronouns of the second person.
8. Fill in the blanks with the *amr* of suitable verbs.

🕮Vocabulary:

عَقْرَبٌ	scorpion
حِذَاءٌ	shoe
الْجَنَّةُ	the paradise
كُوبٌ	glass
يَدٌ	hand
زَوْجٌ	spouse
عَلَقٌ	clot of blood
مِذْيَاعٌ	radio set
جَوٌّ	weather
غَرِيبٌ	stranger
مُوسًى	razor
نَعْسَانُ	sieepy
مُظْلِمٌ	dark
كَنَسَ يَكْنُسُ	(a-u) to sweep
نَظَرَ يَنْظُرُ	(a-u) to look at
سَكَتَ يَسْكُتُ	(a-u) to keep quiet
جَمَعَ يَجْمَعُ	(a-a) to gather, to collect
طَبَخَ يَطْبُخُ	(a-u) to cook
قَطَعَ يَقْطَعُ	(a-a) to cut
حَلَقَ يَحْلِقُ	(a-i) to shave
عَبَدَ يَعْبُدُ	(a-u) to worship
عَلِمَ يَعْلَمُ	(i-a) to know
مَنَعَ يَمْنَعُ	(a-a) to prevent
عَادَ يَعُودُ	(a-u) to return
وَرَقَةٌ	piece of paper
تِينٌ	fig
لاَ أَدْرِي	‘I don’t know’
قُوَّةٌ	strength
بِقُوَّةٍ	strongly, fast

LESSON 15

In this lesson we learn the following:

1) How to say in Arabic, "don't go". We have learnt in the previous lesson that اِذْهَبْ means "go!" Now we learn that "don't go!" is لاَ تَذْهَبْ . As you can see it is the *mudâri'*, but with the omission of the *dammah* of the third radical. The particle لا used here is called لاَ النَّاهِيَـةُ (the prohibitive لا) while the لا in لاَ أَفْهَمُ الفَرَنْسِيَّةَ "I don't understand French," is called لاَ النَّافِيَةُ (the negative لا). Note the following :

You go. : تذهَبُ

You don't go. : لا تذهَبُ

Don't go! : لا تَذْهَبْ

Here are some more examples:

Don't sit here! لاَ تَجْلِسْ هُنا

Don't write with red pen! **لاَ تَكْتُبْ** بِالقَلَمِ الأَحْمَرِ

Don't go out of the class! **لاَ تَخْرُجْ** مِنَ الفَصْلِ

Don't worship the shaytân! **لاَ تَعْبُدِ** الشَّيْطَانَ

Note that in the last example the third radical has *kasrah* due to اِلتِقاءُ السَّاكِنَيْنِ.

Here is the *isnâd* if this verb to the other pronouns of the second person:

لاَ تَذْهَبْ يَا بِلاَلُ	لاَ تَذْهَبُوْا يَا إِخْوَانُ
lâ tadhhab	lâ tadhhab-**û**
لاَ تَذْهَبِيْ يَا آمِنَةُ	لاَ تَذْهَبْنَ يَا أَخَوَاتُ
lâ tadhhab-**î**	lâ tadhhab-**na**

2) 'The boy almost laughed,' means that he was at the point of laughing, but did not laugh. This idea is expressed in Arabic by the verb كَادَ يَكَادُ :

كَادَ الوَلَدُ يَضْحَكُ 'The boy almost laughed.'

كَادَ الْمُدَرِّسُ يَخْرُجُ 'The teacher was about to leave.'

The *mudâri'* is يَكَادُ :

يَكَادُ الجَرَسُ يَرِنُّ 'The bell is about to ring.'

يَكَادُ الإِمَامُ يَرْكَعُ 'The imâm is about to perform *rukû'*.'

Note that كَادَ/يَكَادُ is followed by a noun, and then by a verb in the *mudâri'* :

كَادَ + a noun in the nominative case (مرفوع) + a verb in the *mudâri'*.

3) We have learnt that the negative particle used with the *mudâri'* is لا, e.g.:

لاَ أَفْهَمُ الفَرَنْسِيَّةَ 'I don't understand French.'

لاَ نَذْهَبُ إِلَى المَلْعَبِ يَوْمَ الجُمُعَةِ 'We don't go to the playground on Fridays.'

If مَا is used with the *mudâri'*, the verb refers to the present time only. Note the difference between لا and مَا :

لاَ أَشْرَبُ القَهْوَةَ 'I don't drink coffee' i.e. as a habit, but ما أشْرَبُ القَهْوة means 'I am not drinking coffee now.'

4) Note that 'I eat' is آكُلُ . It is originally أأْكُلُ but the combination أأْ becomes آ. In the same way 'I take' is آخُذُ for أأْخُذُ , and 'I command' is آمُرُ for أأْمُرُ .

5) إِنَّمَا أَنْظُرُ إِلَى الصُّوَرِ 'I am only looking at the pictures'. إنّما means 'only'. Here are some more examples:

أَنْتَ لاَ تَكْتُبُ الدَّرْسَ . إِنَّمَا تَكْتُبُ رِسَالَةً 'You are not writing the lesson. You are only writing a letter.'

إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ 'Actions are judged only by intention.'

إِنَّما الصَدَقَاتُ لِلفُقَرَاءِ 'Charity is only for the poor.'

Exercises

1. Correct the following statements.
2. Read the following examples of لاَ النَاهِيَةُ .
3. Rewrite the following verbs using لاَ النَاهِيَةُ .
4. Learn the *isnâd* of the *mudâri'* with لاَ النَاهِيَةُ to other pronouns.
5. Fill in the blanks with suitable verbs in the *mudâri'*. Note that these verbs are preceded by لاَ النَاهِيَةُ .
6. Learn the difference between لاَ النَافِيَةُ and لاَ النَاهِيَةُ .
7. Learn the following rule regarding two *hamzahs* coming together.
8. Learn the use of كَادَ .
9. Learn the use of مَا with the *mudâri'*.
10. Learn the use of فِعْلُ التَّعَجُّبُ .
11. Rewrite each of the following underlined sentences using فِعْلُ التَّعَجُّبُ .

Vocabulary

مَقْعَدٌ	seat
فِي أَثْنَاءِ	during
يَا أَبَتِ	O my father!
كَذَبَ يَكْذِبُ	(a-i) to tell a lie
بَكَى يَبْكِي	(a-i) to cry, to weep
اِنْقَلَبَ	it overturned
الطَّرِيْقُ	way

LESSON 16

In this lesson we learn the following:

1) The verb يُرِيْدُ 'he wants', with *isnâd* to all the pronouns, e.g.:

مَاذَا تُرِيْدُ يا بلالُ؟ 'What do you want, Bilal?'

أُرِيْدُ مَاءً 'I want water.'

مَاذَا تُرِيْدُوْنَ يا إخْوانُ؟ 'What do you want, brothers?'

نُرِيْدُ أَقْلاَمًا 'We want pens.'

مَاذَا تُرِيْدِيْنَ يَا لَيْلَى؟ 'What do you want, Lailâ'

Note that the initial letters denoting the *mudâri*' ن , أ , ت , ي have *dammah*. This happens when the verb has four letters in the *mâdi*. You will learn more about this in Book 3.

The *mâdi* of the verb is أَرَادَ 'he wanted'. And 'I wanted' is أَرَدْتُ, and 'you wanted' is أَرَدْتِ .

2) We have learnt the interrogative and the negative مَا , e.g.:

مَا اسْمُكَ؟ 'What is your name?'

مَا فَهِمْتُ الدَّرْسَ 'I did not understand the lesson.'

Another kind of مَا is the relative مَا which means 'what', or 'that which', e.g.:

نَسِيْتُ مَا قُلْتَ لِي 'I forgot what you told me.'

أَشْرَبُ مَا تَشْرَبُ 'I will drink what you drink.'

لاَ أَعْبُدُ مَا تَعْبُدُوْنَ 'I don't worship what you worship.'

In Arabic this is called مَا المَوْصُوْلَةُ .

3) We have learnt ذُوْ . In the accusative case it becomes ذَا , e.g.:

فِي فَصْلِنَا طَالِبٌ **ذُوْ** شَعْرٍ طَوِيْلٍ 'In our class there is a student with long hair.'

رَأَيْتُ طَالِبًا **ذَا** شَعْرٍ طَوِيْلٍ 'I saw a student with long hair.'

أُرِيْدُ مُصْحَفًا **ذَا** حَرْفٍ كَبِيْرٍ 'I want a copy of the Qur'ân with large letters.'

4) Proper nouns on the same pattern of فُعَلُ are diptotes (مَمْنُوْعٌ مِنَ الصَّرْفِ), e.g.: هُبَلُ ، زُفَرُ ، زُحَلُ . The word هُبَلُ is the name of a pre-Islamic deity , زُحَلُ means Saturn, and زُفَرُ is a name.

This pattern of proper names is called مَعْدُوْلٌ .

Note the *i'râb* الإعْرَابُ (declension) of this type of nouns:

خَرَجَ عُمَرُ 'Umar went out.'

سألتُ عُمَرَ 'I asked Umar.'

كَتَبْتُ إِلَى عُمَرَ 'I wrote to Umar.'

5) We have learnt in Book 1 some words denoting colours, e.g., أَسْوَدُ , أَحْمَرُ , أَصْفَرُ , أَبْيَضُ. This is the masculine singular form. The feminine singular form is on the pattern of **فَعْلاَءُ** :

بَيْضَاءُ أَبْيَضُ

سَوْدَاءُ أَسْوَدُ

حَمْرَاءُ أَحْمَرُ

Both the masculine as well as the feminine forms are diptotes.
Here are some examples of the feminine form:

شَعْرُ رَأْسِي أَسْوَدُ ، وَلِحْيَتِي بَيْضَاءُ 'The hair of my head is black, and my beard is white.'

هَذِهِ الشَّجَرَةُ خَضْرَاءُ 'This tree is green.'

السَّمَاءُ زَرْقَاءُ 'The sky is blue.'

There is only one plural for both the masculine and the feminine forms.

It is on the pattern of فُعْلٌ , e.g.:

الهُنُوْدُ الحُمْرُ 'the red Indians.'

من هَـؤُلاَءِ الرِّجَـالُ السُّـوْدُ، وأُولئِـكَ النِّسـاءُ السُّـمْرُ؟ 'Who are these black men, and those brown women?'

6) The proper name عَمْـرٌو is written with a *wâw* which is not pronounced. This is done to differentiate it from عُمَـرُ . This *wâw* is, however, omitted in the accusative case because in this case their spellings are different:

سَـأَلْتُ عَمْـرًا ('Amr-**an**) is written with *alif*, while سَأَلْتُ عُمَرَ ('Umar-**a**) is written without it because it is a diptote, and diptotes have no *tanwîn*.

7) أَيْنَ أَخُوْكَ الحُسَيْنُ؟ 'Where is your brother Husain?'

Here, the noun الحُسَـيْنُ is called *badal* البَدَلُ . It is a substitute for أَخُوْكَ . The *badal* is in the same case as the *mubdal minhu* المُبْدَلُ مِنْهُ i.e. the noun for which it is the substitute. Here are some more examples:

بِنْتُهُ زَيْنَبُ طَبِيْبَةٌ 'His daughter, Zainab is a doctor.'

رَأَيْتُ زَمِيْلَكَ عَبَّاسًا 'I saw your classmate, Abbas.'

كَتَبْنَا إِلَى أُسْتَاذِنَا الدُّكْتُوْرِ بِلاَلٍ 'We wrote to our professor, Dr. Bilal.'

8) آخَرُ means 'another'. Its feminine is أُخْرَى , e.g. :

غَابَ اليَوْمَ إِبْرَاهِيْمُ وَطَالِبٌ آخَرُ 'Today Ibrahim and another student were absent'

عِنْدِي قَلَمٌ آخَرُ 'I have another pen.'

سَأَلْتُ مُدَرِّسَنَا وَمُدَرِّسًا آخَرَ 'I asked our teacher and another one.'

زَيْنَبُ مِنْ أَمْرِيْكَا ، وَفِي الفَصْلِ طَالِبَةٌ أُخْرَى مِـنْ أَمْرِيْكَـا 'Zainab is from America , and there is another student from America in the class.'

حَفِظْتُ سُورَةَ الرَّحْمَنِ وَسُورَةً أُخْرَى 'I memorised sûrat al-Rahmân and another sûrah.'

Both آخَرُ and أُخْرَى are diptotes.

9) The word أَشْيَاءُ is a diptote.

10) The difference between القُرْآنُ and المُصْحَفُ: A copy of the Qur'ân is called المُصْحَفُ. That is why we can say : عِنْدِي مُصْحَفَانِ 'I have two copies of the Qur'ân.'

هَذَا مُصْحَفٌ هِنْدِيٌّ، وَذَاكَ مُصْحَفٌ مَصْرِيٌّ 'This is an Indian edition of the Qur'ân, and that is an Egyptian edition.'

But it is wrong to use the word قُرْآنٌ in the above contexts.

11) ما أَكَلْتُ شَيْئًا means 'I did not eat anything', or 'I ate nothing.'

Here are some more examples:

ما رَأَيْتُ شَيْئًا 'I saw nothing.'

ما قَرَأْنَا شَيْئًا 'We read nothing.'

12) وَرَقٌ مُسَطَّرٌ 'ruled paper' — وَرَقٌ غَيْرُ مُسَطَّرٍ 'unruled paper'

صَحِيحٌ 'correct' — غَيْرُ صَحِيحٍ 'incorrect'

مُسْلِمٌ Muslim — غَيْرُ مُسْلِمٍ non-Muslim

Note that the word غَيْرُ is *mudâf,* and so the following word is *majrûr.*

✍Exercises

1. Answer the following questions.
2. Correct the following statements.
3. Fill in the blanks with the verb يُرِيدُ with *isnâd* to suitable pronouns.
4. The teacher asks every student these two questions:

   ماذا تُرِيدُ ؟ وماذا يُرِيدُ زَمِيلُكَ ؟

5. Fill in the blank in each of the following sentences with the feminine form of the colour word used in the sentence corresponding to it as shown in the example.
6. Underline the words denoting colours in the following sentences.

7. Fill in the blanks with suitable words denoting colours.

8. Learn the examples of مَعْدُول words.

9. Learn the orthography of عَمْرو .

10. Read the following sentences and learn the words آخَرُ and أُخْرَى.

11. Fill in the blanks with آخَرُ or أُخْرَى .

12. Fill in the blanks with ذُو or ذَا .

13. Read the following examples of the relative مَا .

14. Learn the three kinds of مَا .

15. Learn the following.

16. Learn the difference between القُرْآنُ and المُصْحَفُ .

17. Learn the use of غَيْر .

Vocabulary

مُصْحَفٌ	copy of the Qur'an
حَلْوَى	sweetmeat (diptote)
صَفٌّ	row
قُمَاشٌ	cloth
نَمُوذَجٌ	sample
صُوْرَةٌ	picture
شَيْءٌ	thing
ضَيِّقٌ	narrow
آخَرُ	another (diptote)
أَسْمَرُ	brown (diptote)

مُسَطَّرٌ ruled

غَابَ يَغِيْبُ (a-i) to be absent

اِشْتَرَى يَشْتَرِي to buy

مِلَفٌّ file

طَبَاشِيرُ chalk

زَهْرَةٌ flower

بَلَدِيَّةٌ municipality

زُحَلُ Saturn

LESSON 17

In this lesson we learn the following:

1) How to say in Arabic 'I want *to go*'. The Arabic for this is **أُرِيدُ أَن أَذْهَبَ** . It literally means 'I want that I go.' Note that أَذْهَبَ is *mansûb* (i.e. has a-ending), and this is caused by the preceding particle أَنْ . Here are some more examples:

أَتُرِيدُ أَنْ تَأْكُلَ؟ 'Do you want to eat?'

مَاذا تُرِيدُ أَنْ تَشْرَبَ؟ 'What do you want to drink?'

نُرِيدُ أَنْ نَجْلِسَ أَمَامَكَ 'We want to sit in front of you.'

تُرِيدُ زَيْنَبُ أَنْ تَطْبُخَ اللَّحْمَ 'Zainab wants to cook meat.'

يُرِيدُ الطَّبِيْبُ أَنْ يَرْجِعَ إِلَى بَلَدِهِ 'The doctor wants to return to his country.'

2) How to say in Arabic 'I study Arabic *to understand* the Qur'ân'. The Arabic for this is : أَدْرُسُ اللُّغَةَ العَرَبِيَّةَ **لِأَفْهَمَ** القُرْآنَ . Note that the *mudâri* ' أَفْهَمَ is *mansûb* (i.e. has a-ending), and that is because of the preceding *lâm*. This *lâm* is called the لاَمُ التَعْلِيل.

Here are some more examples:

ذَهَبْتُ إِلَى الحَمَّامِ **لأَغْسِلَ** وَجْهِي 'I went to the bathroom to wash my face.'

فَتَحْتُ النَّافِذَةَ **لِيَخْرُجَ** الذُّبَابُ 'I opened the window so that the flies may go out.'

خَلَقَنَا اللهُ تَعَالَى **لِنَعْبُدَهُ** 'Allah has created us so that we may worship him.'

3) يُمْكِنُ 'It is possible.'

أَيُمْكِنُنِي أَنْ **أَجْلِسَ** هُنَا؟ 'May I sit here?' (literally, 'is it possible for me that I sit here?').

نَعَمْ، يُمْكِنُكَ أَنْ **تَجْلِسَ** 'Yes, you may sit.'

لا يُمْكِنُهُ أَنْ **يَخْرُجَ** الآنَ 'He cannot go out now.'

4) مُنْذُ is a preposition meaning 'since', e.g.:

مَا رَأَيْتُهُ مُنْذُ يَوْمِ السَّبْتِ 'I have not seen him since Saturday.'

بِلالٌ غائِبٌ مُنْذُ أُسْبُوعٍ 'Bilal is absent since one week.'

5) If the *fâ'il* is feminine, the verb should also be feminine, e.g.:

دَخَلَ مُحمدٌ 'Muhammad entered.'

دَخَلَتْ آمِنَةُ 'Aminah entered.'

يَدْرُسُ إِبْراهِيمُ اللُّغَةَ الأَلْمَانِيةَ 'Ibrahim is studying German.'

وتَدْرُسُ مَرْيَمُ اللغَةَ الفِرَنْسِيَّةَ ' and Maryam is studying French.'

If the *fâ'il* is the female of human beings or animals, the verb *should* be feminine. If it is not so, the verb *may* be feminine, e.g.:

خَرَجَتِ البَقَرَةُ 'The cow went out.'

But

خَرَجَ السَّيَّارَةُ or **خَرَجَتِ** السَّيَّارَةُ 'The car went out.'

That is why we have in the lesson:

بَقِيَ ثَلاثُ دَقَائِقَ 'There are three minutes more,' and not ... بَقِيَتْ

There are other details which you will learn later إِنْ شَاءَ اللهُ.

6) سَمَحَ لَهُ بِالخُرُوجِ 'He permitted him to leave.'

اِسْمَحْ لِي بِالجُلُوسِ هُنَا 'Permit me to sit here.'

لاَ أَسْمَحُ لَكَ بِالدُّخُولِ 'I don't permit you to enter.'

7) أَرْجُو 'I request.'

Exercises

1. Answer the following questions.
2. Read what Humayun says to the teacher, and fill in the blanks.
3. The teacher asks every student: أَيْنَ تُرِيدُ أَنْ تَذْهَبَ فِي عُطْلَةِ الصَّيْفِ؟
4. The teacher asks every student: فِي أَيِّ كُلِّيةٍ تُرِيدُ أَنْ تَدْرُسَ؟

5. The teacher asks every student: لِماذا خَرَجْتَ مِنَ الفَصْلِ؟

6. Read the following examples of أَنْ.

7. Answer the following questions using أَنْ.

8. Read the following examples of لامُ التَعْلِيلِ.

9. Answer the following questions using لامُ التَعْلِيلِ.

10. Learn the use of يُمْكِنُ .

11. Learn the use of مُنْذُ .

12. Learn تَرَى 'you see', أَرَى 'I see', نَرَى 'we see'.

13. Learn the use of ... أَرْجُو أَنْ تَسْمَحَ 'I request you to allow me to...'

14. Learn the names of the four seasons.

Vocabulary

عُطْلَةٌ	holiday	عَشَاءٌ	supper
العامُ المُقْبِلُ	next year	عِلاجٌ	treatment
الذُّبَابُ	flies	أَرْجُو	I request
مِصْرُ	Egypt (diptote)	بَصَقَ يَبْصُقُ	(a-u) to spit
هُدُوءٌ	calm, quiet	هَوَاءٌ	air
بِهُدُوءٍ	calmly, quietly	زَارَ يَزُورُ	(a-u) to visit
إِعْلانٌ	public announcement	سَمَحَ يَسْمَحُ	(a-a) to permit
أَهْلٌ	people	بَدَأَ يَبْدَأُ	(a-a) to commence
ظَرْفٌ	envelope	أَمْكَنَ يُمْكِنُ	to be able
ضَوْضَاءٌ	noise	بَقِيَ يَبْقَى	(i-a) to remain

autumn الخَرِيْفُ

(a-u) to request رَجَا يَرْجُو

winter الشِّتَاءُ

summer الصَّيْفُ

spring الرَّبِيْعُ

LESSON 18

In this lesson we learn the following:

1) We have learnt in the previous lesson that the *mudâri'* is *mansûb* after أَنْ and لامُ التعليل. The following four forms of the *mudâri'* have u-ending in the *marfû'*, and a-ending in the *mansûb*:

يَذْهَبُ ya-dhhab-**u** → أَنْ يَذْهَبَ ya-dhhab-**a**

تَذْهَبُ ta-dhhab-**u** → أَنْ تَذْهَبَ ta-dhhab-**a**

أَذْهَبُ 'a-dhhab-**u** → أَنْ أَذْهَبَ 'a-dhhab-**a**

نَذْهَبُ na-dhhab-**u** → أَنْ نَذْهَبَ na-dhhab-**a**

The forms of the *mudâri'* ending in *nûn* drop the *nûn* after أَنْ, e.g. :

تَذْهَبِيْنَ tadhhab-**îna** → أَنْ تَذْهَبِي ta-dhhab-**î**

تَذْهَبُونَ ta-dhhab-**ûna** → أَنْ تَذْهَبُوا ta-dhhab-**û**

يَذْهَبُونَ ya-dhhab-**ûna** → أَنْ يَذْهَبُوا ya-dhhab**û**

In these forms the sign of the verb being *marfû'* is the presence of the *nûn*, and that of being *mansûb* is the omission of this *nûn*.
Here are some more examples:

ماذا تُرِيْدِيْنَ أَنْ **تَشْرَبِي** يا آمِنَةُ؟ 'What do you want to drink, Aminah?'

أَيْنَ تُرِيْدُونَ أَنْ **تَذْهَبُوا** يا إِخْوانُ؟ 'Where do you want to go, brothers?'

يُرِيْدُونَ أَنْ **يَخْرُجُوا** مِنَ الفَصْلِ 'They want to go out of the class.'

The two forms يَذْهَبْنَ and تَذْهَبْنَ remain unchanged after أَنْ, e.g.:

أَتُرِدْنَ أَنْ **تَسْمَعْنَ** الأَخْبَارَ يا أَخَوَاتُ؟ 'Do you want to listen to the news, sisters?'

تُرِيدُ الطالِباتُ أَنْ **يَجْلِسْنَ** فِي الحَدِيقَةِ 'The female students want to sit in the garden.'

2) سَاعَتِي كَسَاعَتِك 'My watch is like yours.' The word كَ is a preposition, and the noun following it is *majrûr*. It means 'like.'

Here are some more examples:

هذا البيتُ كَالْمَسْجِدِ 'This house is like a mosque.'

هذه القَهْوَةُ كَالْماء 'The coffee is like water.'

This preposition is not used with pronouns. So we do not say أَنَا كَهُ i.e. 'I am like him'. In such cases the word مِثْل is added between the preposition and the pronoun:

أنا كمِثْله 'I am like him', هو كَمِثْلِي 'He is like me'.

3) أَرْجُو أَنْ لا تَأْخُذَنَ هذِهِ الأَشْيَاء كُلّها 'I request you not to take all these things.'

كُلّ 'all' is used for emphasis. In Arabic it is called *ta'kîd*. The word كُلّ is connected to the *mu'akkad* (i.e. the word it emphasizes) with a pronoun:

حَضَرَ الطُّلاَّبُ **كُلُّهُمْ** 'All the students attended.'

خَرَجَتْ الطَّالِبَاتُ **كُلُّهُنّ** 'All the female students went out.'

قَرَأْتُ الكتابَ **كُلَّهُ** 'I read the book completely.'

بَحَثْتُ عَنْهُ في المدرسةِ **كُلِّها** 'I looked for him in the whole school.'

Note that the word كُلّ is in the same case as the *mu'akkad*.

4) The vocative particle حَرْفُ النِّدَاء is يا , e.g.: ! يا رَجُلُ ! يا بلالُ

When يا is used with a noun having ال, the word أَيُّهَا is inserted between يا and the noun e.g.:

يَا أَيُّهَا النَّاسُ ! O people! (not يا النَّاسُ)

يا أَيُّهَا الرَّجُلُ ! O man!

5) هَيَّا بنا 'Come along.' It is called إِسْمُ الفِعْلِ, i.e. it is a noun but has the force of a verb.

Here are some more examples of إِسْمُ الفِعْلِ :

آهِ I feel pain.

أُفٍّ I am bored.

آمِيْنْ accept (my prayer).

6) عُلْبَةُ الحَلْوى هَذِهِ 'This tin of sweets.'

We have seen in Book 1 that هذا الكتابُ means 'this book'. But if we want to say 'this book of history' we say كِتابُ التّاريخِ هذا. In this construction هذا comes at the end because we cannot say هذا الكتابُ التاريخِ as كتاب here is *mudâf* and so it cannot take ال.

Here are some more examples:

هذا قَلَمُ الرَّصاصِ 'this pencil'

غُرْفَةُ النَّوْمِ **هذِهِ** 'this bedroom'

ساعَتُكَ **هذه** جَمِيلَةٌ 'This watch of yours is beautiful'.

خُذْ كِتابي **هذا** 'Take this book of mine'.

✍Exercises

1. Answer the following questions.
2. Correct the following statements.
3. The teacher asks every student: ماذا يُرِيدُ هؤلاءِ الطُّلاَّبُ؟

   And the student replies saying ... هؤلاءِ يُرِيدُونَ أن and completes the answer using one of the verbs given there.
4. Learn the *mudâri' mansûb*.
5. Fill in the blanks with the *mudâri'* of ذَهَبَ with its *isnâd* to suitable pronouns.
6. Fill in the blanks with suitable verbs in the *mudâri'*.
7. Learn the *mudâri' marfû'* and *mansûb*.
8. Learn the use of أَرْجُو. Note that أَلاَّ is for أَنْ لا.
9. Learn the use of the preposition كَ.

📖Vocabulary

gentleman	سَيِّدٌ	habit	عَادَةٌ
summer holidays	عُطْلَةُ الصَّيفِ	museum	مُتْحَفٌ
address	عُنْوانٌ	packet, tin	عُلْبَةٌ
		clothes	مَلابِسُ
		zoo	حَدِيقَةُ الحَيَوانات

LESSON 19

In this lesson we learn the following:

1) We have learnt that the negative particle used with the *mâdi* is مَا , and that used with the *mudâri'* is لا , e.g.:

مَا دَرَسْتُ اللُّغَةَ الإِسْبَانِيَّةَ 'I did not study Spanish.'

لا أَعْرِفُ رَقْمَ هَاتِفِهِ 'I don't know his telephone number.'

Now we learn that the negative particle used with the future tense is لَنْ . This particle is like أَنْ , and so the *mudâri'* following it is *mansûb*, e.g.:

سَأَذْهَبُ إِلَى الرِّيَاضِ غَدًا 'I'll go to Riyadh tomorrow.'

لَنْ أَذْهَبَ إِلَى الرِّيَاضِ غَدًا 'I will not go to Riyadh tomorrow.'

Note that when لَنْ is used the particle of futurity (سَـ) is omitted.

As with أَنْ the *nûn* is omitted from تَذْهَبِينَ، تَذْهَبُونَ , and يَذْهَبُونَ when لَنْ is used with these forms. The two forms يَذْهَبْنَ and تَذْهَبْنَ remain unchanged e.g.:

يَا آمِنَةُ ! أَلَنْ تَذْهَبِي إِلَى الطَّائِفِ فِي عُطْلَةِ الصَّيْفِ؟ 'O Aminah, will you not go to Taif during the summer holidays?'

يَا أَخَوَاتُ! أَلَنْ تَدْرُسْنَ اللُّغَةَ التُّرْكِيَّةَ فِي العَامِ المُقْبِلِ؟ 'O sisters, will you not study Turkish next year?'

2) لَنْ أَشْرَبَ الخَمْرَ أَبَدًا 'I will never drink wine.'

The word أَبَدًا is used to emphasise a negative verb in the future.

Here are some more examples:

لَنْ أَكْتُبَ إِلَيْهِ أَبَدًا 'I will never write to him.'

إِنَّ لُغَتَكَ صَعْبَةٌ جِدًا. لَنْ أَدْرُسَهَا أَبَدًا 'Your language is very difficult. I will never study it.'

To emphasise a negative verb in the past قَطُّ is used, e.g.: ما رَأَيْتُهُ قَطُّ 'I never saw him.' (See Lesson 29).

✍Exercises

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1. Answer the following questions.
2. Correct the following statements.
3. Answer t

LESSON 20

In this lesson we learn the following:
1) The dual in the accusative and genitive cases: We have learnt in Book 1 the dual in the nominative case, e.g.:

لِي أَخَوَان 'I have two brothers.'

فِي بَيْتِي غُرْفَتَان كَبِيرَتَان 'There are two large rooms in my house.'

We have learnt that the normal nominative ending is '-**u**', the accusative ending is '-**a**', and the genitive ending is '-**i**', e.g.:

أَيْنَ المدرسُ؟ 'Where is the teacher?' (al-mudarris-**u**)

سَأَلْتُ المدرسَ 'I asked the teacher.' (al-mudarris-**a**)

قُلْتُ لِلمُدَرسِ 'I said to the teacher.' (al-mudarris-**i**)

But the dual has different case endings. The nominative ending in the dual is '**-âni**', and the genitive and accusative ending is '**-aini**', e.g.:

هَذَان **ريالان** 'These are two riyals.' (riyal-**âni**)

أُرِيدُ **رِيالَيْن** 'I want two riyals' (riyal-**aini**)

اِشْتَرَيْتُهُ **بِرِيالَين** 'I bought it for two riyals.' (riyal-**aini**)

Here are some more examples:

قَرَأْتُ **كِتابَيْن** 'I read to books.'

رَجَعْتُ بَعْدَ **يَوْمَيْن** 'I returned after two days.'

جَاءَ **مُدرِّسَان** جَدِيدان 'Two new teachers came.'

سَمِعْتُ هذا الخَبَرَ مِنْ **إذَاعَتَيْن** 'I heard this news from two radio stations.'

2) ... أَحَدُهُمَا... وَالآخَرُ ... 'one of them ... and the other ...', e.g.:

لِي أَخَوان : أَحَدُهُما طَبِيبٌ وَ الآخَرُ مُهَنْدِسٌ 'I have two brothers: one of them is a doctor and the other is an engineer.'

The feminine is ... إِحْدَاهُما ... والأُخْرَى, e.g.:

لِي أُخْتَان : إِحْدَاهُمَا مُدَرِّسَةٌ وَالأُخْرَى مُمَرِّضَـةٌ 'I have two sisters: one of them is a teacher and the other is a nurse.'

Exercises

1. Answer the following questions.
2. Learn the *i 'râb* (declension) of the dual.
3. Answer the following questions using the dual (in the nominative case).
4. Answer the following questions using the dual (in the accusative case).
5. Answer the following questions using the dual (in the genitive case).
6. Rewrite each of the following sentences after changing the underlined word to dual.
7. Use each of the following words in a sentence.
8. Learn the use of ... أحدُهما ... والآخرُ.
9. Learn the use of ... إحْدَاهما ... والأُخْرَى.
10. Learn the following examples of the dual in the genitive case.

Vocabulary

ذُو وَجْهَيْنِ	hypocrite (two-faced)	مُفِيدٌ	useful
مُشْطٌ	comb	السِّيْرَةُ	the prophet's biography
مِخَدَّةٌ	pillow (pl. مَخَادُّ)	تَفْسِيرٌ	Commentary of the Qur'an
زِرٌّ	button	ذَبَحَ يَذْبَحُ	(a-a) to slaughter
مِرْآةٌ	mirror	شَرَحَ يَشْرَحُ	(a-a) to explain
لِصٌّ	thief		
جُنَيْهٌ	pound (monetary unit)		

LESSON 21

In this lesson we learn the following:

1) The use of لَمْ : It is a negative particle. It is used with the *mudâri'*. It brings about two changes:

a) it turn the *mudâri'* into *mâdi* in meaning, and

b) changes the *mudâri'* from *marfû'* to *majzûm*, e.g.:

يَذْهَبُ 'He **goes**.' → لَمْ يَذْهَبْ 'He **did not** go.'

The endings of the *mudâri' majzûm:*

a) The *dammah* of the third radical is omitted in the four forms:

يَذْهَبُ → لَمْ يَذْهَبْ ya-dhhab-**u**→ lam ya-dhhab

تَذْهَبُ → لَمْ تَذْهَبْ ta-dhhab-**u** → lam ta-dhhab

أَذْهَبُ → لَمْ أَذْهَبْ a-dhhab-**u**→ lam a-dhhab

نَذْهَبُ → لَمْ نَذْهَبْ na-dhhab-**u** → lam na-dhhab

b) As in the *mudâri' mansûb*, the *nûn* is omitted from the following forms in the *mudâri' majzûm* also:

تَذْهَبِينَ→ لم تَذْهَبِي ta-dhhab-**îna**→ lam ta-dhhab-**î**

تَذْهَبُونَ→ لم تَذْهَبُوا ta-dhhab-**ûna** → lam ta-dhhab-**û**

يَذْهَبُونَ → لم يَذْهَبُوا ya-dhhab-**ûna** → lam ya-dhhab-**û**

c) The two forms يَذْهَبْنَ and تَذْهَبْنَ remain unchanged:

يَذْهَبْنَ → لم يَذْهَبْنَ lam ya-dhhab-**na**

تَذْهَبْنَ → لم تَذْهَبْنَ lam ta-dhhab-**na**

Here are some examples of لَمْ :

لَمْ أَفْهَمْ هذا الدرسَ 'I did understand this lesson.'

أَحَضَرَ الطُّلاَّبُ الجُدُدُ؟ 'Did the new students attend?'

لا، لَمْ يَحْضُرُوا 'No, they did not attend.'

الطالِباتُ لَمْ يَذْهَبْـنَ إِلَى المَكْتَبَةِ 'The female students did not go to the library.'

If نَذْهَـبْ، أَذْهَـبْ، تَذْهَـبْ، يَذْهَـبْ are followed by *hamzat al-wasl* the last letter takes a *kasrah* to avoid اِلْتِقاءُ السَّاكِنَيْنِ , e.g. :

أَلَمْ **تَكْتُبْ**ِ الرِّسَالَةَ؟ 'Did you not write the letter?' (a lam taktub-**i**-rrisâlah?)

لَمْ **تَحْفَظْ**ِ الطالِبَةُ القُرآنَ 'The female student did not memorise the Qur'ân.'

2) لَمَّا : It is also a negative particle, and is used with the *mudâri'*. It acts exactly like لَمْ. It means 'not yet', e.g.:

لَمَّا أَشْرَبْ ِ القهوةَ 'I have not yet taken coffee.'

﴿ وَ**لَمَّا** يَدْخُلِ الإِيْمَانُ فِي قُلُوبِكُمْ ﴾ 'Faith has not yet entered into your hearts.'

ذَهَـبَ أَبِـي إِلَـى مَكَّـةَ، وَ**لَمَّـا** يَرْجِـعْ 'My father went to Makkah, and has not yet returned.'

After لَمَّا the verbs can be omitted, e.g.:

أَخَرَجَ الطُّلاَّبُ؟ 'Have the students gone out?'

لَمَّا 'Not yet', i.e. لَمَّا يَخْرُجُوا 'They have not yet gone out.'

3) Parts of speech : in Arabic there are only three parts of speech:

a) nouns (الاسم), like : كتابٌ، قَلَمٌ، هو، أنا، هذا، قَبْلَ

b) verbs (الفِعْلُ), like : كَتَبَ، يَكْتُبُ، اُكْتُبْ، لَيْسَ

c) particles (الحَرْفُ), like : ما، لا، نَعَمْ، لَمْ، سَ

4) Nominal and verbal sentences (الجُملة الإسْمِيَّةُ والجُمْلَةُ الفِعْلِيَّةُ) : This has been explained in Lesson 1.

5) مَهْلاً means 'slowly please, don't hurry'.

6) **مَا** عِنْدِي قَلَمٌ **ولا** كِتابٌ 'I have neither pen nor book.'

Here are some more examples:

مَا فِي الثَّلاَّجَةِ ماءٌ ولا عَصِيرٌ 'There is neither water nor juice in the fridge.'

مَا فِي جَيْبِي رِيالٌ ولا قِرْشٌ 'There is neither riyal nor qirsh in my pocket.'

Exercises

1. Answer the following questions.
2. Learn the use of لَمْ .
3. Answer the following questions in the negative using لَمْ .
4. Answer the following questions in the negative using لَمَّا .
5. Learn the endings of the *mudâri' marfû'* and the *mudâri' mansûb*.
6. Rewrite the following verbs using لَمْ.
7. Fill in the blanks with suitable verbs in the *mudâri'*.
8. Draw one line under the *mubtada'* and two lines under the *khabar*.
9. Distinguish the nominal sentences from the verbal sentences.
10. Specify nouns, verbs and particles in the following sentences.
11. Learn اللائي which is another form of اللاَّتي .

Vocabulary

اِسْتِقْبالٌ	reception	اِسْتَرِحْ	take rest!
رَئِيسٌ	president	أَتَى يَأْتِي	(a-i) to come
فَرْقٌ	difference	اللاَّتي = اللاَّئي	
مِثالٌ	example	مَمْنُوعٌ	forbidden
مَهْلاً	Slowly, please, don't hurry		
حَضَرَ يَحْضُرُ	(a-u) to attend		

🗎 LESSON 22

This is a revision lesson . It gives a complete picture of the three moods of the *mudâri*': the *marfû*', the *mansûb* and the *majzûm*.

LESSON 23

In this lesson we learn the following:

1) The *i'râb* (declension) of the sound masculine plural: We have learnt the sound masculine plural in Book 1, e.g.: مُسْلِمُونَ، مُهَنْدِسُونَ، مُدَرِّسُونَ، فَلاَّحُونَ .

In the nominative case it has '**-ûna**' ending, and in the accusative and the genitive cases it has '**-îna'** ending, e.g.:

Marfû' : خَرَجَ المُدَرسون 'The teachers went out.' (al-mudarris-**ûna**)

Mansûb : رأَيْتُ المدرسِينَ 'I saw the teachers.' (al-mudarris-**îna**)

Majrûr : ذَهَبْتُ إلَى المدرسِينَ 'I went to the teachers.' (al-mudarris-**îna**)

Note that the sound masculine plural has the same ending for the *mansûb* and the *majrûr*.

Here are some more examples:

ذَهَبَ **المُهَنْدِسُونَ** إلى مَكاتِبِهِمْ 'The engineers went to their offices.'

رأَيْتُ **الفَلاَّحِيْنَ** فِي الحُقُول 'I saw the farmers in the fields.'

هذه بُيُوتُ **المدرسِينَ** 'There are the houses of the teachers.'

2) The numbers عِشْرُونَ ... تِسْعُونَ : These numbers are called the *'uqûd* (العُقُود).

They have the from of the sound masculine plural, and so their *i'râb* is like that of the sound masculine plural, e.g.:

Marfû' : فِي الفَصْلِ **عِشْرُونَ** طالباً 'There are 20 students in the class.'

Mansûb : قَرَأْتُ **عِشْرِيْنَ** كتاباً 'I read 20 books.'

Majrûr : اِشْتَرَيْتُه **بِعِشْرِيْنَ** ريالاً 'I bought it for 20 riyals.'

3) We have learnt the numbers 21-30 with the masculine *ma'dûd*. Now we learn the same numbers with the feminine *ma'dûd*:

Note the following:

a) 21 : the first part the number with the masculine *ma'dûd* is وَاحِدٌ and with the feminine إِحْدَى :

وَاحِدٌ وَعِشْرُونَ طالباً/ **إِحْدَى** وَعِشْرُونَ طالبةً

b) 22 : the first part of the number with the masculine *ma'dûd* is اِثْنانِ and with the feminine اِثْنَتانِ :

اِثْنانِ وَعِشْرُونَ طالباً/ **اِثْنَتَانِ** وَعِشْرُونَ طالِبَةً

c) 23-29 : the first part of these numbers with the masculine *ma'dûd* is feminine, and with the feminine is masculine :

ثَلاثَةٌ وَعِشْرُونَ **طالباً**/ **ثلاثٌ** وعِشْرُونَ **طالبةً**

d) The *'uqûd* have the same form with the masculine as well as the feminine *ma'dûd*.

4) Note this :

لاَ أَكَلْتُ **وَلا** شَرِبْتُ 'I neither ate nor drank.'

لاَ قَرَأَ **وَلاَ** كَتَبَ 'He neither read not wrote.'

To convey the idea of 'neither...nor', the negative particle لا is used with the *mâdi* instead of مَا.

5) Note: الْمُوَطَّأُ لِلإِمَام مَالِكٍ Al-Muwatta' by Imâm Mâlik

لِسَانُ العَرَبِ لاِبْنِ مَنْظُورٍ Lisân al-Arab by ibn Manzûr.

In such examples لِـ is used to refer to the author of the book and is translated by the word 'by'.

✍Exercises

1. Answer the following questions.
2. Read these examples of the sound masculine plural.
3. Write the sound masculine plural of the following nouns.
4. Learn the *'uqûd*.
5. Learn the *i'râb* of the sound masculine plural.
6. Fill in the blank in each of the following sentences with the word given in the brackets after necessary changes.
7. Fill in the blank in each of the following phrases with the word given in the brackets after necessary changes.
8. Read the following sentences, and then write them replacing the figures with words.
9. Learn the numbers 21-30 with the feminine *ma'dûd*.

10. Read the following sentences, and then write them replacing the figures with words.
11. Learn these examples of 'neither...nor'.

📖Vocabulary

اِجْتِمَاعٌ meeting	قَاعَةٌ hall
قِصَّةٌ story	نَجَحَ يَنْجَحُ (a-a) to pass an examination
نَبِيٌّ prophet	رَسَبَ يَرْسُبُ (a-u) to fail an examination
ثَانِيَةٌ second (unit of time)	
أُسْرَةٌ family	
جَائِزَةٌ prize	

LESSON 24

This lesson deals with the numbers. All the rules about the numbers mentioned before have been put together here. We summarise these rules under the following headings:

1) The rules regarding the **numbers**:

a) وَاحِدٌ / اِثْنَانِ : These agree with the *ma'dûd*, and follow the *ma'dûd* as adjectives, e.g.:

كِتَابٌ وَاحِدٌ، كِتَابَانِ اثْنَانِ

سَيَّارَةٌ وَاحِدَةٌ، سَيَّارَتَانِ اثْنَتَانِ

b) ثَلاثَةٌ ... عَشَرَةٌ : These numbers do not agree with the *ma'dûd*. If the *ma'dûd* is masculine, these are feminine, and vice versa, e.g.: ثَلاثَةُ رِجَالٍ، وثَلاثُ نِسَاءٍ

c) أَحَدَ عَشَرَ / اِثْنَا عَشَرَ : Both the parts agree with the *ma'dûd*, e.g.:

أَحَدَ عَشَرَ طَالِبًا، إِحْدَى عَشْرَةَ طَالِبَةً

اِثْنَا عَشَرَ طَالِبًا، اِثْنَتَا عَشْرَةَ طَالِبَةً

d) ثَلاثَةَ عَشَرَ ... تِسْعَةَ عَشَرَ : The second part agrees with the *ma'dûd*, and the first part does not, e.g.: ثَلاثَةَ عَشَرَ طالباً، ثَلاثَ عَشْرَةَ طَالِبَةً

e) عِشْرُونَ ... تِسْعُونَ، مِائَةٌ[1]، أَلْفٌ : These numbers do not change for gender, e.g.:

خَمْسُونَ مُسْلِمًا / مُسْلِمَةً ؛ مِائَةُ طَالِبٍ / طَالِبَةٍ

f) مِائَتَانِ / أَلْفَانِ : When the *ma'dûd* is mentioned the *nûn* is omitted, e.g.:

مِائَتَا رِيَالٍ ، أَلْفَا دُولارٍ

2) the rules regarding the ***ma'dûd***:

a) the *ma'dûd* of 3-10 is genitive plural, e.g.: ثَلاثَةُ **كُتُبٍ**

b) the *ma'dûd* of 11-99 is accusative singular : أَحَدَ عَشَرَ **كَوْكَبًا**

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[1] the *alif* in مِائَة is not pronounced. It is also written without this *alif* : مِئَةٌ .

c) The *ma'dûd* of 100 and 1000 is genitive singular : أَلْفُ رِيالٍ

3) The ***i'râb*** of the numbers:

a) وَاحِدٌ / اِثْنَان : These are used as adjectives, e.g.:

عِنْدِي رِيالٌ **واحِدٌ**	عَنْدِي رِيالان **اثْنَان**
أُرِيدُ رِيالاً **واحداً**	أُرِيدُ رِيالَيْنِ **اثْنَيْن**
هذا القلمُ بِرِيالٍ **واحِدٍ**	هذا القَلَمُ بِرِيالَيْنِ **اثْنَيْن**

b) ثلاثة ... عَشَرَة : These are regularly declined, e.g.:

عِنْدِي **خَمْسَةُ** رِيالاتٍ (khamsat-**u**)

أُرِيدُ **خَمْسَةَ** رِيالاتٍ (khamsat-**a**)

هذا القلمُ بِـ**خَمْسَةِ** رِيالاتٍ (khamsat-**i**)

d) أَحَدَ عَشَرَ ... تِسْعَةَ عَشَـرَ : These numbers are *mabnî* (indeclinable). They remain unchanged except the words اِثْنَا and اِثْنَتَا e.g.:

عِنْدِي **خَمْسَةَ عَشَرَ** رِيالاً (khamsat**a** 'ashar**a**)

أُرِيدُ **خَمْسَةَ عَشَرَ** رِيالاً (khamsat**a** 'ashar**a**)

هذا القَلَمُ بِـ**خَمْسَةَ عَشَرَ** رِيالاً (khamsat**a** 'ashar**a**)

Only the words اِثْنَا and اِثْنَتَا in اِثْنَا عَشَرَ and اِثْنَتَا عَشْرَةَ are declined like the dual. The words عَشَرَ and عَشْرَةَ remain unchanged, e.g.:

عندي **اثْنَتَا** عَشْرَةَ روبِيَّةً (ithnat**â**)	عِنْدِي **اثْنا** عَشَرَ رِيالاً (ithn**â**)
أُرِيدُ **اثْنَتَيْ** عَشْرَةَ رُوبِيَّةً (ithnat**ai**)	أُرِيدُ **اثْنَيْ** عَشَرَ رِيالاً (ithn**ai**)
هذاالقَلَمُ بِـ**اثْنَتَي** عشْرَةَ رُوبِيَّةً (ithnat**ai**)	هذا القَلَمُ **باثْنَيْ** عَشَرَ رِيالاً (ithn**ai**)

d) The *'uqûd* (عِشْـرُونَ ... تِسْـعُونَ) are declined like the sound masculine plural, e.g.:

أَعِنْدَكَ سِتّونَ رِيالاً؟ (sitt-**ûna**)

أُرِيدُ سِتّينَ رِيالاً (sitt-**îna**)

هذا الكتابُ بِسِتّينَ رِيالاً (sitt-**îna**)

e) مِائَةٌ / أَلْفٌ : These are declined regularly, e.g.:

مُرَتَّبُهُ أَلْفُ دولارٍ 'His salary is $1000.' (alf-**u**)

أَخَذْتُ أَلْفَ دُولارٍ منه 'I took $1000 from him.' (alf-**a**)

اِشْتَرَيْتُهُ بِأَلْفِ دولارٍ 'I purchased it for $1000.' (alf-**i**)

f) مِائَتا / أَلْفَا : These are dual, and are declined as such, e.g.:

أُجْرَتُهُ أَلْفَا رِيالٍ 'His wages are 2000 riyals.' (alf-**â**)

ما يُرِيدُ أَلْفَيْ رِيالٍ 'He does not want 2000 riyals.' (alf-**ai**)

يَعْمَلُ بِأَلْفَيْ رِيالٍ 'He works for 2000 riyals.' (alf-**ai**)

g) ثَلاثُمِائَةٍ ... تِسْعُمِائَةٍ : In these numbers the word مِائَةٍ is *majrûr* because it is *mudâf ilaihi*. In these numbers the *mudâf* is joined to the *mudâh ilaihi* in writing. The *mudâf* takes the case required in the sentence, e.g.:

عِنْدِي ثَلاثُمِائَةِ رِيالٍ (thalâth-**u** mi'at-**i**)

أُرِيدُ ثَلاثَمِائَةِ رِيالٍ (thalâth-**a** mi'at-**i**)

اِشْتَرَيْتُهُ بِثَلاثِمِائَةِ رِيالٍ (thalâth-**i** mi'at-**i**)

Note that ثَمانِمِائَةٍ is originally ثَمَانِيمِائَةٍ . The *yâ* has been omitted. So the نِ in this word remains unchanged.

4) The word أَلْف may be a number and a *ma'dûd* at the same time, e.g.:

ثَلاثَةُ آلافِ رِيالٍ 'three thousand riyals'

سِتَّةَ عَشَرَ أَلْفَ رِيالٍ 'sixteen thousand riyals'

ثَلاثُونَ أَلفَ رِيالٍ 'thirty thousand riyals'

مِائَةُ ألفِ ريالٍ 'one hundred thousand riyals'

In these examples the word ألـف (or آلاف) is a *ma'dûd* with regard to the previous number, and it is a number with regard to the following word.

5) If the number is *mudâf*, it has no tanwîn when the *ma'dûd* is mentioned, and has tanwîn when the *ma'dûd* is omitted, e.g.:

كم ريالاً عِنْدَكَ ؟

عِنْدِي **عَشَرَةٌ** or عِندِي **عَشَرَةُ** رِيالاتٍ

بِكَم اشْتَرَيْتَ هذه السَّاعةَ؟ 'For how much did you buy this watch?'

بِـ**أَلْفٍ** يا أَخِي or بِـ**أَلْفِ** رِيالٍ

كم ريالا تُرِيدُ ؟

عِشْرِينَ **ألفاً** يا أَخِي or أُرِيدُ عشرينَ **ألفَ** ريالٍ

6) Reading the number: While reading the number it is better to start with the units, and then go to tens, and then to hundreds, and then to thousands , e.g.:
6543

if the *ma'dûd* is masculine : **ثلاثةٌ** وأرْبعونَ وخَمْسُمائةٍ وسِتَّةُ آلافِ **ريالٍ**

if the m*a'dûd* is feminine : **ثلاثٌ** وأَرْبَعُونَ وخَمْسُمِائَةٍ وسِتَّةُ آلافِ **رُوبِيةٍ**

LESSON 25

In this lesson we learn the following:

1) كَانَ : We were introduced to كَانَ in Lesson 7. We learn more about it here.

كَانَ is used in a nominal sentence. After its introduction the *mubtada'* is called *ismu kâna* and the *khabar* is called *khabaru kâna*. The *khabaru kâna* is *mansûb* , e.g.:

الماء باردٌ → كان المـــاءُ باردًا

khabar *mubtatda'* *khabaru kâna* *ismu kâna*

Here are some more examples:

زَيْنَبُ مَرِيضَةٌ → كَانَتْ زَيْنَبُ **مَرِيضَةً**

الجَوُّ جَمِيْلٌ → كَانَ الجَوُّ **جَمِيلاً**

If the *khabar* is a prepositional phrase, it remains without any change , e.g.:

المدرسُ في الفَصْلِ → كان المدرسُ **في الفَصْلِ**

2) لاَ يَزَالُ : It means ‘he is still’. It is one of the ‘sisters of *kâna*’ and acts exactly like كَان, e.g.:

بِلالٌ **مَرِيضٌ** ‘Bilal is sick.’ → لاَ يَزَالُ بِلالٌ **مَرِيضاً** ‘Bilal is still sick.’

مَرْيَـمُ **طَالِبَـةٌ** ‘Maryam is a student.’ → لاَتَـزَالُ مَرْيَـمُ **طَالِبَـةً** ‘Maryram is still a student.’

إِبْراهيـمُ في المُسْتَشْـفَى ‘Ibrahim is in the hospital.’ → لاَ يَزالُ إِبراهيمُ **في المُسْتَشْفَى** ‘Ibrahim is still in the hospital.’

3) The *i'râb* of أَبٌ and أَخٌ : We have learnt in Book 1 that when these two words are *mudâf* they take a *wâw* , e.g.: أَبُو بِلالٍ، أَخُو حامِدٍ، أَبُوكَ، أَخُوهُ

This *wâw* is the nominative ending. In the accusative case the *wâw* changes to *alif*, and in the genitive case to *yâ* , e.g.:

Marfû' (nominative) أَيْنَ أَبُوكَ ؟ ‘Where is your father?’ (abû-ka)

Mansûb (accusative) أَعْرِفُ أَبَاكَ 'I know your father.' (abâ-ka)

Majrûr (genitive) مَاذا قُلْتَ لِأَبِيكَ 'What did you tell your father?' (abî-ka)

Here is an example of أَخُو :

Marfû' أَيْنَ ذَهَبَ أَخُوهَا ؟ 'Where did her brother go?' (akhû-hâ)

Mansûb أَرَأَيْتَ أَخَاهَا ؟ 'Did you see her brother?' (akhâ-hâ)

Majrûr أَذَهَبْتَ إِلى أَخِيْهَا ؟ 'Did you go to her brother?' (akhî-hâ)

4) مِنْ قَبْلُ : We know that قَبْلَ and بَعْدَ are always *mudâf*, e.g.:

ذَهَبْتُ إِلَى المَسْجِدِ **قَبْلَ** الأَذان، ورَجَعْتُ **بَعْدَ** الصَّلاةِ 'I went to the mosque before the adhân, and returned after the salât.'

If the *mudâf ilaihi* is omitted, قَبْلَ and بَعْدَ become indeclinable, and they always have *dammah*, e.g. :

أَبِي الآنَ مُدِيرٌ، وكَانَ **مِنْ قَبْلُ** مدرِّسًا 'My father is now a headmaster, and before that he was a teacher.'

In this sentence مِنْ قَبْلُ is for مِنْ قَبْلِ ذلك 'before that', i.e. before being a headmaster. But the *mudâf ilaihi* ذلك has been omitted.

Here is an example of بَعْد :

أَذْهَبُ الآنَ إِلى المَكْتَبَةِ، وَسَأَذْهَبُ إِلى المَسْجِدِ **مِنْ بَعْدُ** 'I am now going to the library, and shall go to the mosque after that.'

Here مِنْ بَعْدُ is for مِنْ بَعْدِهِ or مِنْ بَعْدِ ذلك 'after it' or 'after that'.

لِلَّهِ الأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ 'The decision of the matter, before and after, is only Allah's.'

5) مَرْضَى is the plural of مَرِيضٌ . This plural form is a diptote, and so has no *tanwîn*. Here are some more examples:

قَتِيلٌ killed, pl. قَتْلَى أَسِيرٌ prisoner, pl. أَسْرَى

جَرِيْحٌ wounded, pl جَرْحَى   أَحْمَقُ stupid, pl. حَمْقَى

✍ Exercises

1. Answer the following questions.
2. Rewrite the following sentences using كَانَ.
3. Rewrite the following sentences using لاَ يَزَالُ.
4. Learn the *i'râb* of أخ and أب .
5. Fill in the blank in each of the following sentences with أب with the correct case-ending.
6. Fill in the blanks in each of the following sentences with أخ with the correct case-ending.

📖 Vocabulary

سَفِيرٌ	ambassador	مُتَقَاعِدٌ	retired
مُفَتِّشٌ	inspector	جَمِيْعُ أَنْحَاءِ العالَمِ	all parts of the world
شُرْطِيٌّ	policeman	تَرَكَ يَتْرُكُ	(a-u) to leave
عَمِيْدٌ	dean of a faculty, principal of a college	أَلَّفَ يُؤَلِّفُ	to write a book

LESSON 26

In this lesson we learn the following:

1) We have learnt that most Arabic verbs have only three letters which are called radicals. The first radical is called ف, the second is called ع , and the third is called ل. These names are taken from the verb فَعَلَ which has been taken as an example for all the verbs.

If one of the three radicals is و or ي the verb is called *mu'tall* (الـمُعْتَلّ) i.e. weak.

If the first radical is و or ي the verb is called *mu'tall al-fâ'* (المُعْتَلّ الفاء) , i.e. weak of *fâ*. It is also called *mithâl* (المِثال).

If the second radical is و or ي the verb is called *mu'tall al-'ain* (المُعْتَلّ العَيْن) i.e. weak of *'ain*. It is also called *ajwaf* (الأَجْوَف).

If the third radical is و or ي the verb is called *mu'tall al-'lâm* (المُعْتَلّ اللاّم) i.e. weak of *lâm*. It is also called *nâqis* (النّاقِص).

If two radicals are weak the verb is called *lafîf* (اللّفِيف).

In this lesson we learn the *mithâl* verbs. We have examples only of verbs having و as the first radical, e.g.:

وَقَفَ he stopped

وَزَنَ he weighed

وَضَعَ he placed

There is an abnormality in the *mudâri'* of the *mithâl* verb. The first radical (و) is lost in the *mudâri'*, e.g.: وَزَنَ → يَزِنُ (ya-zin-u) which is originally يَوْزِنُ (ya-wzin-u) – like يَجْلِسُ – and after the omission of the *wâw* it becomes يَزِنُ (ya-zin-u)

In the same way :

يَـوْقِـفُ for يَـقِـفُ ← وَقَفَ

يَـوْجِـدُ for يَـجِـدُ ← وَجَدَ

يَـوْضَـعُ for يَـضَـعُ ← وَضَعَ (it is a-a group)

The *amr* from تَزِنُ is زِنْ 'weigh!'. No *hamzat al-wasl* is needed at the beginning as the verb does not commence with a *sâkin* letter. The *amr* of تَضَعُ is ضَعْ 'place!'

2) وُلَيْـدٌ is the diminutive of وَلَدٌ. The diminutive form is used to indicate smaller size or for endearment. It has the pattern of فُـعَـيْـلٌ, e.g.:

زَهْرٌ flower → زُهَـيْـرٌ

نَهْرٌ river → نُهَـيْرٌ

عَبْدٌ slave → عُـبَـيْـدٌ

حَسَنٌ Hasan → حُسَـيْـنٌ

3) هَاهُوَذا 'Here it is!'

This expression is used when a person or a thing you have been looking for suddenly appears.

The feminine form is هَا هِيَ ذي.

'Here I am' is هَأَنَذا .

4) يَجِبُ is the *mudâri'* of وَجَبَ . So يَجِبُ literally means 'it is necessary' 'it should be', e.g.:

يَجِبُ عَلَيْنا أَنْ نَفْهَمَ القُرآنَ 'We should understand the Qur'ân.'

Here the phrase أَنْ نَفْهَمَ is the *fâ'il* of يَجِبُ .

Here are some more examples:

يَجِبُ عَلَيْكَ أَنْ تَرْجِعَ غداً 'You must return tomorrow.'

يَجِبُ عليَّ أَنْ أَذْهَبَ إلى الرِّياضِ الْيَومَ 'I must go to Riyadh today.'

The negative particle is used with the second verb, e.g.:

يَجِبُ عَلَيْهِ أَنْ لاَ يَخْرُجَ مِنَ الفَصْلِ 'He should not leave the class.'

But لاَ يَجِبُ means 'need not', e.g. :

لاَ يَجِبُ عَلَيْنَا أَنْ نَحْضُرَ هذا الدَّرْسَ 'We need not attend this lesson.'

5) We have learnt one of the patterns of the *masdar*. It is فُعُوْلٌ like رُكُوعٌ، سُجُودٌ، خُرُوجٌ نُزُولٌ. Now we learn two more patterns . One is فِعَالٌ like ذَهَابٌ 'going' from ذَهَبَ, and نَجَاحٌ 'success' from نَجَحَ . The word إِيَابٌ means 'return' . It is from آبَ يَؤُوبُ (a-u) 'to return'. It is on the pattern of فِعَالٌ . Another example of this pattern is نِكَاحٌ 'marriage' from نَكَحَ يَنْكِحُ (a-a) 'to marry.'

6) أَقَلُّ is comparative of قَلِيْلٌ 'little' . It is originally أَقْلَلُ like أَكْبَرُ، أَجْمَلُ etc. But as the second and the third radicals are identical, the third radical has been assimilated to the second.

✍Exercises

1. Learn the examples of the *mudâri'* of the *mu'tall al-fâ'* (or *mithâl*) verbs.
2. Write the *mudâri'* of the following verbs.
3. Derive the *amr* from the following verbs.
4. Read the following.
5. Learn the diminutive.
6. Write the diminutive of the following nouns.
7. Learn the comparative of the following adjectives.
8. Read the following.
9. Learn the following.
10. Learn the use of يَجِبُ .
11. Learn the following pattern of the *masdar*.

🕮Vocabulary

أَجْنَبِيٌّ stranger	خَطَأٌ mistake
مَحْفَظَةٌ purse	إِيَابٌ return
نَقْدٌ money, cash	ذَهَابٌ going

تَذْكِرَةٌ ticket

تَذْكِرَةُ الطَّائِرَةِ ذَهَابًا وَ إِيابًا return air-ticket

كِيْلوغِرَامٌ kilogram

أُنْثَى female

ذَكَرٌ male

بِانْتِظَامٍ regularly

بَلِعَ يَبْلَعُ (i-a) to swallow

عَرَجَ يَعْرُجُ (a-u) to ascend

وَجَبَ يَجِبُ (a-i) to be necessary

وَجَدَ يَجِدُ (a-i) to find

وَصَلَ يَصِلُ (a-i) to arrive

وَزَنَ يَزِنُ (a-i) to weigh

وَعَدَ يَعِدُ (a-i) to promise

وَقَفَ يَقِفُ (a-i) to stop, to stand

وَلَجَ يَلِجُ (a-i) to enter

وَضَعَ يَضَعُ (a-a) to place

وَهَبَ يَهَبُ (a-a) to grant

يَشَاءُ he wills

شَدِيدٌ severe

حَبِيبٌ dear

LESSON 27

In this lesson we learn the following:
1) The *mu'tall al-'ain* or *ajwaf* verbs: As we have seen earlier, these verbs have

و or ي as the second radical, e.g.:

قَالَ يَقُولُ، زَارَ يَزُورُ؛ بَاعَ يَبِيعُ، سَارَ يَسِيرُ؛ نَامَ يَنَامُ، خَافَ يَخَافُ

These verbs have undergone certain changes as explained below:

قَالَ is originally قَوَلَ and يَقُولُ is originally يَقْوُلُ.

سَارَ is originally سَيَرَ and يَسِيرُ is originally يَسْيِرُ.

نَامَ is originally نَوِمَ and يَنَامُ is originally يَنْوَمُ.

These verbs undergo some more changes at the time of their *isnâd* to *mutaharrik* pronouns.[2]

These changes are as follows:

<u>In the *mâdi*.</u>

a) If the *ajwaf* verb is of a-u group, the first radical takes *dammah* at the time of its *isnâd* to *mutaharrik* pronouns , e.g.:

قُلْنَ ، قُلْتَ ، قُلْتُمْ ، قُلْتِ ، قُلْتُنَّ ، قُلْتُ ، قُلْنَا

as against the original *fathah* in قَالَ ، قَالُوا ، قَالَتْ (qâla, qâlû, qâlat, but q**u**lta,q**u**ltu,q**u**lna etc.) .

If the verb is of a-i or i-a groups, the first radical takes *kasrah*, e.g.:

سِرْنَ ، سِرْتَ ، سِرْتِ ، سِرْتُنَّ ، سِرْتُ ، سِرْنَا ؛ (sâra, sârat, sârû, but s**i**rta etc.)

نِمْنَ ، نِمْتَ ، نِمْتُمْ ، نِمْتِ ، نِمْتُنَّ ، نِمْتُ ، نِمْنَا (nâma, nâmû, but n**i**mta etc.).

b) The second radical is omitted as can be seen in the above examples.

<u>In the *mudâri'*</u>

In the *mudâri' marfû'*:

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[2] A *mutaharrik* pronoun is a pronoun which is followed by a vowel like تَ ، تُ ، نَ and a *sâkin* pronoun is vowelless like the وْ in ذَهَبُوْا .

All the pronouns in the *mâdi* are *mutaharrik* except those in ذَهَبَ ، ذَهَبُوا ، ذَهَبَتْ .

In the *mudâri'* only the ن is *mutaharrik*, and it is in يَذْهَبْنَ and تَذْهَبْنَ .

The second radical is omitted at the time of its *isnâd* to the *mutaharrik* pronouns:

يَقُلْنَ ، تَقُلْنَ ؛

يَسِرْنَ ، تَسِرْنَ؛

يَنَمْنَ ، تَنَمْنَ

In the *mudâri' majzûm :*
The second radical is omitted in the following four forms in addition to the two mentioned under the *mudâri' marfû':*

يَفْعَلُ: لَمْ يَقُلْ لَمْ يَسِرْ لَمْ يَنَمْ

تَفْعَلُ : لَمْ تَقُلْ لَمْ تَسِرْ لَمْ تَنَمْ

أَفْعَلُ : لَمْ أَقُلْ لَمْ أَسِرْ لَمْ أَنَم

نَفْعَلُ : لَمْ نَقُلْ لَمْ نَسِرْ لَمْ نَنَمْ

This omission is due to اِلْتِقاءُ السَّاكِنَيْنِ .

لَمْ يَقُلْ is originally لَمْ يَقُوْلْ . Here both the *wâw* and the *lâm* are *sâkin* (vowelless). So the weak letter *wâw* is omitted.

لم يَسِرْ is originally لَمْ يَسِيْرْ . Here both the *yâ* and the *râ* are *sâkin.* So the weak letter *yâ* is omitted.

لَمْ يَنَمْ is originally لَمْ يَنَامْ . Here both the *alif* and the *mîm* are *sâkin*. So the weak letter *alif* is omitted.

<u>In the *amr*:</u>
a) The second radical is omitted at the time of the *isnâd* of the verb to the *mustatir* and *mutaharrik* pronouns:

قُلْ قُولُوا ؛ قُوْلِي قُلْنَ

سِرْ سِيْرُوا ؛ سِيْرِي سِرْنَ

نَمْ نَامُوا ؛ نَامِي نَمْنَ

b) There is no need to add *hamzat al-wasl* at the beginning of the *amr* as it does not commence with a *sâkin.*

From تَقُوْلُ we get قُوْلْ after omitting the initial *ta* and the final *dammah*, and قُوْلْ is changed to قُلْ because of اِلْتِقَاءُ السَّاكِنَيْنِ.

From تَسِيْرُ we get سِيْرْ which is changed to سِرْ .

From تَنَامُ we get نَامْ which is changed to نَمْ .

2) وا للهِ لَقَدْ كِدْتُ أَمُوتُ 'By Allah, I almost died.'

After a *qasam* (oath) the affirmative *mâdi* should be emphasized with لَقَدْ. The negative *mâdi* needs no emphasis. Here are some more examples:

وا للهِ **لَقَدْ** رَأَيْتُهُ فِي السُّوق 'By Allah! I saw him in the market.'

وا للهِ **لَقَدْ** سَمِعْتُ هذا الخَبَرِ مِنْ كَثِيرٍ مِنَ النَاسِ 'By Allah! I heard this news from many people.'

But:

وا للهِ **ما أَكَلْتُ** شيئاً 'By Allah! I ate nothing.'

وا للهِ **ما كَتَبْتُ** هذا 'By Allah! I did not write this.'

Note the *wâw* in وا للهِ is a preposition, and so the following noun is *majrûr*.

3) ظَنَنْته دَفْتَرِي 'I though it to be my notebook.'

The verb ظَنَّ takes two objects, and both are in the accusative case, e.g.:

الجَوُّ جَمِيْلٌ 'The weather is fine.' → أَظُنُّ الجوَّ جميلاً

البابُ مَغْلَقٌ 'The door is closed.' → أَظُنُّ البابَ مُغْلَقًا

الامْتِحَانُ بَعِيْدٌ 'The examination is far.' → أَظُنُّ الامْتِحَانَ بَعِيْدًا

أَنْتَ طَبِيْبٌ 'You are a doctor.' → أَظُنُّكَ طَبِيْبًا

We can also say : الجَوُّ جَمِيلٌ → أَظُنُّ أَنَّ الجوَّ جَمِيلٌ .

4) اِجْلِسْ حَيْثُ تَشَاءُ 'Sit where you wish.'

5) Note that in يَجِيءُ the *hamzah* is written after the *yâ*, because both the *yâ* and the *hamzah* are pronounced. But in لَمْ يَجِئْ the *hamzah* is written above the *yâ*. Here only the *hamzah* is pronounced, and the *yâ* is only a chair for the *hamzah*.

6) شَفَاكَ اللهُ شِفَاءً كَامِلاً 'May Allah grant you complete health.'

7) لاَ يَنْبَغِي 'It is not proper', 'it is not becoming', e.g.:

لاَ يَنْبَغِي لِلطَّالِبِ أَنْ يَغِيبَ 'It is not proper for a student to be absent.'

لاَ يَنْبَغِي لَكَ أَنْ تَقُولَ هذا 'It is not becoming of you to say this.'

8) The verb مَاتَ comes in two groups:

a) i-a group: مَاتَ يَمَاتُ like نَامَ يَنَامُ. With a *mutaharrik* pronoun the first radical has *kasrah* in the *mâdi* : مِتُّ ، مِتْنَا . In the Qur'ân مِتُّ occurs nine times.

b) a-u group: مَاتَ يَمُوتُ like قَالَ يَقُولُ. With a *mutaharrik* pronoun the first radical has *dammah* in the *mâdi* : مُتُّ ، مُتْنَا . In the Qur'ân مُتُّ occurs twice.

But in the *mudâri'* only يَمُوتُ occurs in the Qur'ân.

Exercises

1. Answer the following questions.
2. Learn the examples of the *ajwaf* verbs.
3. Learn the *isnâd* of the *ajwaf* verbs of the a-u group in the *mâdi*.
4. Write the *isnâd* of قَامَ ، زَارَ and كَانَ to all the pronouns in the *mâdi*.
5. Read the following.
6. Learn the *isnâd* of the *ajwaf* verbs of the a-u group in the *mudâri'*.
7. Write the *isnâd* of قَامَ and طَافَ to all the pronouns in the *mudâri'*.
8. Read the following.
9. Learn the formation of the *mudâri' majzûm* from the *ajwaf* verbs.
10. Rewrite the following verbs with لَمْ .
11. Answer the following questions in the negative using لَمْ .
12. Learn the formation of the *amr* from the *ajwaf* verbs.
13. Form the *amr* from the following verbs.

14. Read the following.
15. Learn the use of لاَ النَّاهِيَةُ with the *ajwaf* verbs.
16. Read the following verbs using لاَ النَّاهِيَةُ .
17. Read the following.
18. Learn the *isnâd* of the *ajwaf* verbs of the a-i group in the *mâdi*.
19. Write the *isnâd* of جَاءَ and سَارَ to all the pronouns in the *mâdi*.
20. Read the following.
21. Learn the *isnâd* of the *ajwaf* verbs of the a-i groups in the *mudâri'*.
22. Write the *isnâd* of سَارَ and عَاشَ to all the pronouns in the *mudâri'*.
23. Read the following.
24. Learn the formation of the *mudâri' majzûm* from the *ajwaf* verbs of the a-i group.
25. Read the following.
26. Learn the *isnâd* of the *ajwaf* verbs of the i-a group in the *mâdi*.
27. Write the *isnâd* of خَافَ and كَادَ to all the pronouns in the *mâdi*.
28. Read the following.
29. Learn the *isnâd* of the *ajwaf* verbs of the i-a group in the *mudâri'*.
30. Write the *isnad* of خَافَ and شَاءَ to all the pronouns an the *mudari'*
31. Read the following.
32. Learn the formation of the *amr* and the *mudâri' majzûm* from the *ajwaf* verbs of the i-a group.
33. Read the following.
34. Read and write the following *amr* forms with the correct vocalisation.

Vocabulary

قَالَ يَقُولُ	(a-u) to say, to tell	صَامَ يَصُومُ	(a-u) to fast
كَانَ يَكُونُ	(a-u) to be	دَارَ يَدُورُ	(a-u) to turn
زَارَ يَزُورُ	(a-u) to visit	تَابَ يَتُوبُ	(a-u) to repent
قَامَ يَقُومُ	(a-u) to get up	بَالَ يَبُولُ	(a-u) to urinate
ذَاقَ يَذُوقُ	(a-u) to taste	جَاءَ يَجِيءُ	(a-i) to come
طَافَ يَطُوفُ	(a-u) to go round	بَاعَ يَبِيعُ	(a-i) to sell

سَارَ يَسِيرُ	(a-i) to walk	مُنْتَصَفُ اللَّيْلِ	midnight
عَاشَ يَعِيشُ	(a-i) to live	صُدَاعٌ	headache
كَالَ يَكِيلُ	(a-i) to measure	زَيْتٌ	oil
نَامَ يَنَامُ	(i-a) to sleep	بَقَّالٌ	grocer
خَافَ يَخَافُ	(i-a) to fear, to be afraid of	بُخَارٌ	steam
كَادَ يَكَادُ	(i-a) to be about to do	مَشْغُولٌ	busy
زَالَ يَزَالُ	(i-a) to cease to do	جُبْنَةٌ	cheese
لاَ يَزَالُ يَدْرُسُ	he is still studying	بَيْضَةٌ	egg (pl. بَيْضٌ)
غَلَبَ يَغْلِبُ	(a-i) to overcome	فَاكِهَانِيٌّ	fruit seller
كَذَبَ يَكْذِبُ	(a-i) to tell a lie	دَقِيقٌ	flour
كامِلٌ	complete	غَابَةٌ	forest
مِلْحٌ	salt	غَدَاءٌ	lunch
عَدَسٌ	lentil		
قِطَارٌ	train		

LESSON 28

In this lesson we learn the following:

1) The *nâqis* verbs: these are verbs which have و or ي as the third radical, e.g.:

نَسِيَ يَنْسَى ، بَكَى يَبْكِي ، دَعا يَدْعُو

These verbs undergo the following changes :

In the *mâdi*

- Both the *wâw* and the *yâ* become *alif* in pronunciation. In writing و is written *alif* while ي is written ى , e.g.:

دَعَا 'he invited', 'he prayed' is originally دَعَوَ.

بَكَى 'he cried', 'he wept', is originally بَكَيَ.

The ي remains unchanged if the second radical has *kasrah*, e.g: نَسِيَ 'he forgot',

بَقِيَ 'he remained'.

- The third radical is omitted if the verb has *isnad* to the pronoun of the third person masculine plural, e.g.:

دَعَوْا 'they invited' is originally دَعَوُوا .

بَكَوْا 'they wept' is originally بَكَيُوا.

نَسُوا 'they forgot' is originally نَسِيُوا.

Note that in نَسُوا the second radical has *dammah* which has been changed from *kasrah*, because in Arabic a *kasrah* cannot be followed by *wâw*.

- The third radical is also omitted if the verb has *isnad* to the third person feminine singular because of اِلْتِقَاءِ السَّاكِنَيْنِ e.g.:

دَعَتْ 'she invited' for دَعَاتْ.

بَكَتْ 'she wept' for بَكَاتْ.

The ي is not omitted if the second radical has *kasrah*, e.g.: نَسِيَتْ 'she forgot', بَقِيَتْ 'she remained'.

- The third radical is restored to its original form if the *isnad* is to the *mutaharrik* pronouns. In this case the و becomes و and the ي becomes ي , e.g.:

دَعَوْنَ 'they (fem.) invited'.

دَعَوْتَ 'you invited'.

دَعَوْتُ 'I invited'.

دَعَوْنَا 'we invited'.

Here is an example of ي :

بَكَيْنَ ، بَكَيْتَ ، بَكَيْتُمْ ، بَكَيْتِ ، بَكَيْتُنَّ ، بَكَيْتُ ، بَكَيْنَا

<u>In the *mudâri':*</u>

The *mudâri' marfû':*

- The *dammah* of the third radical is lost in

يَدْعُو ، تَدْعُو ، أَدْعُو ، نَدْعُو

يَبْكِي ، تَبْكِي ، أَبْكِي ، نَبْكِي

يَنْسَى، تَنْسَى، أَنْسَى، نَنْسَى

يَدْعُو is originally يَدْعُوُ as يَكْتُبُ , and يَبْكِي is originally يَبْكِيُ as يَجْلِسُ , and يَنْسَى is originally يَنْسَيُ as يَفْتَحُ.

The third radical is lost before the pronoun of the third person masculine plural, e.g.: يَدْعُوْنَ 'they (mas.) invite' is originally يَدْعُوُونَ like يَكْتُبُونَ.

Note that الرِّجَالُ يَدْعُونَ and النِّساءُ يَدْعُونَ both have the same from. That is because in الرِّجَالُ يَدْعُونَ the verb يَدْعُونَ is changed from يَدْعُوُونَ , but in النِّساءُ يَدْعُونَ the verb يَدْعُون is in the original form. There is no change in it. It is on the pattern of يَفْعُلْنَ like يَكْتُبْنَ .

يَبْكُونَ 'they weep' is originally يَبْكِيُونَ . The third radical ي has been lost. The *kasrah* of the second radical is changed to *dammah* because a *kasrah* is not followed by *wâw*.

In يَنْسَوْنَ 'they forget', the second radical has *fathah* because it is originally يَنْسَيُونَ.

After the omission of the *yâ* along with its vowel, the verb becomes يَنْسَوْنَ.

The third radical is also omitted before the pronoun of the second person feminine singular, e.g.: تَدْعِينَ 'you (fem.) invite' is originally تَدْعُوِيْنَ . After the omission of the *wâw* along with its vowel , the verb becomes تَدْعُيْنَ . The *dammah* of the ع is changed to *kasrah* as the *dammah* is not followed by *yâ* in Arabic.

Note that أَنْتِ تَبْكِينَ 'you (fem. sing.) weep' has the same form as أَنْتُنَّ تَبْكِيْنَ 'you (fem pl.) weep' i.e. the singular and the plural have the same form. That is because the verb in the singular was originally تَبْكِيِينَ like تَجْلِسِينَ . After the omission of the third radical ي the verb became تَبْكِينَ . The plural form of the verb is in its original form تَفْعِلْنَ . So تَبْكِيْنَ in the plural is like تَجْلِسْنَ and the ي is the third radical.

In تَنْسَيْنَ 'you (fem.) forget' the second radical has *fathah* because the verb originally was تَنْسَيِيْنَ . After the omission of the *yâ* along with is vowel the verb became تَنْسَيْنَ .

The *mudâri' mansûb:*

The *fathah* of the third radical is pronounced in verbs ending in *wâw* and *yâ*, but not in verbs ending in alif, e.g.:

لَنْ يَدْعُوَ 'he will not invite' (lan ya-d'uw**a**).

لَنْ يَبْكِيَ 'he will not weep' (lan ya-bkiy**a**).

But in لَنْ يَنْسَى 'he will not forget' the *fathah* is not pronounced (lan ya-nsâ, *not* lan ya-nsaya) .

<u>The *mudâri' majzûm:*</u>

Here the third radical is omitted, e.g.:

لَمْ يَدْعُ 'He did not Invite'. Here the third radical و has been omitted.

لَمْ يَبْكِ 'He did not weep'. Here the third radical ي has been omitted.

لَمْ يَنْسَ 'He did not forget'. Here the *alif* has been omitted.

ya-d'**û** → lam ya-d'**u** ; ya-bk**î**→ lam ya-bk**i** ; ya-ns**â**→lam ya-ns**a**

<u>The *amr*</u>

Here also the third radical is omitted, e.g.:

تَدْعُو → أُدْعُ 'invite!'

تَبْكِي → اِبْكِ 'weep!'

تَنْسَى → اِنْسَ 'forget!'

2) يَـرَى 'He sees'. The *mâdi* is رَأَى . Note that the second radical (the *hamzah*) has been omitted in the *mudâri'*. So يَـرَى is originally يَرْأَى . This is a very frequently used verb, and so it has undergone this change.

تَرَى 'you see' أَرَى 'I see' نَرَى 'we see'

In the *mudâri' majzûm* the third radical is lost, e.g.:

لم يَرَ 'He did not see'.

لَمْ تَرَ 'you did not see'.

The *amr* of this verb is not used . The word أُنْظُرْ is used instead.

3) أَرِ means 'show!' It is the *amr*. Here is it *isnâd* :

أَرِ يا محمدُ أَرُوا يا إِخْوانُ

أَرِي يا آمِنةُ أَرِينَ يا أَخَواتُ

أَرِنِي 'show me' أَرِنا 'show us' أَرِهِ 'show him'

You will learn the *mâdi* and the *mudâri'* of this verb later إِنْ شاءَ الله .

4) لَمْ أَكْوِهِ بَعْدُ 'I have not yet ironed it.' بَعْدُ denotes 'yet' in a negative context.

Here are some more examples:

لَمْ يَرْجِعْ أَبِي بَعْدُ 'My father has not yet returned.'

لَمْ أَكْتُبْ له رسالةً بَعْدُ 'I have not yet written a letter to him.'

Exercises

1. Answer the following questions.
2. Learn these examples of the *nâqis* verbs.
3. Write the *mudâri' marfû'*, the *mudâri' majzûm* and the *amr* of the following verbs.
4. Read the following
5. Write the *mudâri' marfû'*, the *mudâri' majzûm* and the *amr* of the following verbs.
6. Read the following.
7. Write the *isnâd* of the following verbs to the pronouns of the third person feminine singular and the first person singular as shown in the example. (Note that the third radical is lost in the first case and is restored to its original form in the second).
8. Answer the following questions in the negative using لَمْ.
9. Fill in the blank in each of the following sentences with the verb given in brackets.
10. Learn the *mâdi*, the *mudâri' marfû'*, the *mudâri' majzûm* and the *amr* of the *nâqis* verbs of the i-a group.
11. Read the following.
12. Learn the *isnâd* of the *nâqis* verbs of the a-i group in the *mâdi*.
13. Learn the *isnâd* of the *nâqis* verbs of the a-i group in the *mudâri'*.
14. Learn the *isnâd* of the *nâqis* verbs of the a-i group in the *amr*.
15. Learn the *isnâd* of the *nâqis* verbs of the i-a group in the *mâdi*.
16. Learn the *isnâd* of the *nâqis* verbs of the i-a group in the *mudâri'*.
17. Learn the *isnâd* of the *nâqis* verbs of the i-a group in the *amr*.
18. Learn the *isnâd* of the *nâqis* verbs of the a-u group in the *mâdi*.
19. Learn the *isnâd* of the *nâqis* verbs of the a-u group in the *mudâri'*.
20. Learn the *isnâd* of the *nâqis* verbs of the a-u group in the *amr*.
21. Learn the verb أَرِنِي.

Vocabulary

رَمَى يَرْمِي (a-i) to throw	كَوَى يَكْوِي (a-i) to iron
بَكَى يَبْكِي (a-i) to cry, to weep	مَشَى يَمْشِي (a-i) to walk
سَقَى يَسْقِي (a-i) to give water	جَرَى يَجْرِي (a-i) to run

أَتَى يَأْتِي (a-i) to come	قُمَامَةٌ garbage
بَنَى يَبْنِي (a-i) to build	نَهارٌ day
طَوَى يَطْوِي (a-i) to fold	يَمِينٌ right hand
هَدَى يَهْدِي (a-i) to guide	يَسَارٌ left hand
دَعَا يَدْعُو (a-u) to invite	تَنَاوُلٌ taking, eating
شَكَا يَشْكُو (a-u) to complain	إِلَهٌ god
تَلاَ يَتْلُو (a-u) to recite	قَوْمٌ people
مَحَا يَمْحُو (a-u) to erase	لَيْلٌ night
عَفَا يَعْفُو (a-u) to forgive	تُرَابٌ dust
نَسِيَ يَنْسَى (i-a) to forget	أَهْلٌ people
خَشِيَ يَخْشَى (i-a) to fear	مُمَزَّقٌ torn
بَقِيَ يبْقَى (i-a) to remain	هَدِيَّةٌ present
تَبِعَ يَتْبَعُ (i-a) to follow	أَصْحَابٌ people
وَقَعَ يَقَعُ (a-a) to fall	
تَحْقِيق investigation	

LESSON 29

In this lesson we learn the following:

1) The *muda''af* verb (الْمُضَعَّف). In this verb the second and the third radicals are identical , e.g.: حَجَّ ، مَرَّ ، شَمَّ

The verb حَجَّ is originally حَجَجَ . Here both the second and the third radicals are ج .

Here are the changes that the *muda''af* verbs undergo.

<u>In the *mâdi*</u>

The second radical loses its vowel when the verb is isnaded to the *sâkin* pronouns: حَجَّ حَجُّوا ، حَجَّتْ (hajja for hajaja).

It retains its vowel when the verb is isnaded to the *mutaharrik* pronouns:

حَجَجْنَ ، حَجَجْتَ ، حَجَجْتُم ، حَجَجْتِ ، حَجَجْتُنَّ ، حَجَجْتُ ، حَجَجْنَا

<u>In the *mudâri'*:</u>

<u>The *mudâri' marfû'*:</u>

The second radical loses its vowel when the verb is isnaded to the *sâkin* pronouns : يَحُجُّ for يَحْجُجُ . In the same way تَحُجُّ for تَحْجُجُ (ya-hujj-u for ya-hjuj-u)

It retains its vowel in case of *isnâd* to the mutaharrik pronouns يَحْجُجْنَ ، تَحْجُجْنَ.

<u>The *mudâri' majzûm*</u>

In the four forms لَمْ يَحُجّ ، لَم تَحُجّ ، لم أَحُجّ ، لَمْ نَحُجّ there is اِلْتِقَاء السَّاكِنَيْن because both the second and the third radical have no vowel (lam ya-hu**jj**). As both are strong letters none of them can be omitted. So the third radical takes a *fathah* to remove اِلْتِقَاء السَّاكِنَيْن : لَمْ يَحُجَّ ، لَمْ تَحُجَّ ، لَمْ أَحُجَّ ، لَمْ نَحُجَّ (lam ya-hujj-**a**)

There is no اِلْتِقَاء السَّاكِنَيْن in other forms, e.g.: لَم يَحُجُّوا (lam ya-hu**jjû**), لَمْ تَحُجِّي(lam tahu**jjî**)

<u>The *amr*:</u>

After removing the initial *'ta'* and the final *dammah* from تَحُجُّ (ta-hujju) what remains is حُجّ (hu**jj**). The third radical takes *fathah* to remove اِلْتِقَاء السَّاكِنَيْن .So it

becomes حُجَّ (hujj**a**). As the word does not commence with a *sâkin* letter, no *hamzah al-wasl* is needed.

If the verb is of i-a group like شَمَّ and مَسَّ the *kasrah* of the second radical appears when the verb is isnâded to the mutaharrik pronouns , e.g.: شَمِمْتُ، شَمِمْتَ etc.

The *mudâri' marfû'* is يَشَمُّ . The *amr* is شَمَّ . Note that that *amr* is identical with the *mâdi*.

2) لَمَّا : We have learnt لَمْ and لَمَّا in Lesson 21. There we have seen that لَمَّا يَرْجِعْ means 'he has not yet returned'.

There is another لَمَّا which means 'when', e.g.:

لَمَّا سَمِعْتُ الجَرَسَ دَخَلْتُ الفَصْلَ 'When I heard the bell, I entered the class.'

لَمَّا ذَهَبْتُ إِلى مَكَّةَ زُرْتُ صَدِيقِي 'When I went to Makkah, I visited my friend.'

This لَمَّا is used only with the *mâdi* . With the *mudâri'* عِنْدَمَا is used, e.g.:

عِنْدَمَا أَذْهَبُ إِلى المَسْجِدِ أَجْلِسُ فِي الصَّفِّ الأَوَّلِ 'When I go to the mosque, I sit in the first row.'

3) قَطُّ / أَبَدًا : Both these words are used to emphasise a negative verb. قَطُّ emphasizes it in the past and أَبَدًا in the future, e.g.:

لَمْ أَكْتُبْ إِليهِ **قَطُّ** 'I never wrote to him.'

لَنْ أَكْتُبَ إِليهِ **أَبَدًا** 'I will never write to him.'

The word قَطُّ is *mabnî* (indeclinable), and has only this ending.

4) لاَ، وَشُكْرًا 'No thanks'. It is wrong to say لاَ شُكْرًا without the و as it signifies a denial of thanks.

✍Exercises

1. Answer the following questions.
2. Learn these examples of the *muda''af* verbs.
3. Read the following.
4. Write the following verbs with *isnâd* to the pronouns of the first person singular.
5. Learn the formation of the *amr* from the *muda''af* verbs.

6. Read the following.
7. Learn the formation of the *mudâri' majzûm* from the *muda''af* verbs.
8. Answer the following questions in the negative using لَمْ.
9. Fill in the blank in each of the following sentences with the verb given in brackets preceded by لا النَّاهِية .
10. Learn the *isnâd* of the *muda''af* verbs to all the pronouns in the *mâdi.*
11. Learn the *isnâd* of the *muda''af* verbs to all the pronouns in the *mudâri'*.
12. Learn the *isnâd* of the *muda''af* verbs to all the pronouns of the second person in the *amr*.
13. Learn the following examples of قَطُّ and أَبَدًا .
14. Learn the examples of the comparative.

Vocabulary

حَجَّ يَحُجُّ	(a-u) to perform hajj	حَزِنَ يَحْزَنُ	(i-a) to be sorrowful
ظَنَّ يَظُنُّ	(a-u) to think	مَرَّةً	once
جَرَّ يَجُرُّ	(a-u) to drag, to pull	كَفٌّ	palm
مَرَّ يَمُرُّ	(a-u) to pass	مَزِيْدٌ	more
عَدَّ يَعُدُّ	(a-u) to count	غَافِلٌ	unmindful
سَبَّ يَسُبُّ	(a-u) to abuse	دِيبَاجٌ	brocade
رَدَّ يَرُدُّ	(a-u) to reply	رَائِحَةٌ	smell
صَبَّ يَصُبُّ	(a-u) to pour	كَرِيهٌ	unpleasant
سَدَّ يَسُدُّ	(a-u) to block	لَيِّنٌ	soft
شَمَّ يَشَمُّ	(i-a) to smell	نُسْخَةٌ	copy
مَسَّ يَمَسُّ	(i-a) to touch	هُنَيْهَةٌ	a while
دَفَعَ يَدْفَعُ	(a-a) to push	بَالُوعَةٌ	drain, sewer
مَرِضَ يَمْرَضُ	(i-a) to fall sick	طَيِّبٌ	good

THE SEVENFOLD CLASSIFICATION OF THE VERB

1. *Sâlim* (السالم) : A verb (a) which does not have *hamzah*, *wâw* or *ya* as one of the radicals, and (b) in which the second and the third radicals are not identical, e.g.:

   سَجَدَ   دَخَلَ   كَتَبَ

2. *Mahmûz* (الْمَهْموز) : A verb which has *hamzah* as of the radical, e.g.:

   أَكَلَ (*hamzah* as the first radical).

   سَأَلَ (*hamzah* as the second radical).

   قَرَأَ (*hamzah* as the third radical).

3. *Muda''af* (الْمُضَعَّف) : A verb in which the second and the third radicals are identical, e.g.: حَجَّ ، مَرَّ ، شَمَّ

4. *Mithâl* (المِثال) : A verb which has *wâw* or *ya* as the first radical, e.g.:

   وَزَنَ ، وَقَفَ ، وَضَعَ ، يَئِسَ . This is also called الْمُعْتَلُّ الفاءِ .

5. *Ajwaf* (الأَجْوَف) : A verb which has *wâw* or *ya* as the second radical,

   e.g.: قَالَ يَقُولُ ، سَارَ يَسِيْرُ ، نَامَ يَنَامُ . This verb is also called الْمُعْتَلُّ العَيْنِ .

6. *Nâqis* (النَّاقِص) : A verb which has *wâw* or *ya* as the third radical,

   e.g.: دَعَا يَدْعُو ، بَكَى يَبْكِي ، نَسِيَ يَنْسَى .This is also called الْمُعْتَلُّ اللاَّمِ .

7. *Lafîf* (اللفيف) : A verb which has *wâw* or *ya* as more one than radical. It is of two kinds:

   a) *lafîf maqrûn* (اللَّفِيفُ الْمَقْرُونُ) : It has *wâw* or *ya* as the second and third radicals, e.g.: كَوَى يَكْوِي .

   b) *lafîf mafrûq* (اللَّفِيفُ المَفْرُوق) : It has *wâw* or *ya* as the first and third radicals, e.g.: وَقَى يَقِي ، وَعَى يَعِي.

In *lafif mafrûq* only the second radical remains in the *amr* because the first radical is omitted in the *mudâri'*, and the third radical is omitted in the *amr*. The *amr* from وَقَى يَقِي is قِ 'save!', and from وَعَى يَعِي is عِ 'understand!'

LESSON 30

In this lesson we learn the following:
1) The *isnâd* of the verb to the pronouns of the dual.
In the *mâdi*

Third person masculine	الرَّجُلانِ ذَهَبَا[3]	الرَّجُلُ ذَهَبَ
Third person feminine	الطَّالِبَتان ذَهَبَتَا*	الطَّالِبَةُ ذَهَبَتْ
Second person mas. and fem.	أنْتُمَا ذَهَبْتُما	أنتَ ذَهَبْتَ
	أنْتُمَا ذَهَبْتُما	أنْتِ ذَهَبْتِ

Note that in the second person the pronouns of the masculine and feminine are identical.
The first person has no dual form. The plural form is used for the dual as well.

In the *mudâri' marfû'*

Third person masculine الطالبُ يَذْهَبُ . الطالبان يَذْهَبَان*

Third person feminine الطالِبَةُ تَذْهَبُ . الطالِبَتان تَذْهَبَان*

Second person masculine and feminine have the same form :

أَنْتَ تَذْهَبُ أَنْتُما تَذْهَبان*

أَنْتِ تَذْهَبِينَ أَنْتُما تَذْهَبَان *

In the *mudâri' mansûb* and *majzûm*:
They have the same form both in the *mudâri' mansûb* as well as the *mudâri' majzûm*. In both the moods the *nûn* is omitted.

Mudâri' mansûb	*Mudâri' majzûm*
يُرِيدُ الطالبان أَنْ يَذْهَبا	الطالبان لم يَذْهَبَا
تُرِيدُ الطالِبتان أَنْ تَذْهَبَا	الطالبتان لم تَذْهَبَا
أَتُرِيدَان أَنْ تَذْهَبَا يا أَخَوان ؟	أَلَمْ تَذْهَبَا يا أَخَوان ؟

[3] Note that that these are *sâkin* pronouns , and the pronoun in ذَهَبْتُمَا is *mutaharrik*.

أَلَمْ تَذْهَبَا يا أُخْتَان ؟ أتُرِيدان أَنْ تَذْهَبَا يا أُخْتَان ؟

We have already learnt that the ن in تَذْهَبِيْنَ and يَذْهَبُونَ، تَذْهَبُونَ is omitted in the *mudâri' mansûb* and the *mudâri' majzûm*. Now we must add يَذْهَبَان and تَذْهَبَان to this group. These five forms of *mudâri'* are called الأَفْعَالُ الخَمْسَةَ (The five verb-forms). They retain their *nûn* in the *marfû'* mood and omit it in the *mansûb* and *majzûm* moods.

In the *amr:*
The masculine and feminine pronouns have the same forms, e.g.:

اِذْهَبَا يا أُخْتَانِ اِذْهَبَا يا أَخَوَانِ

The pronouns of the dual are as follows:
a) Nominative

Third person mas. & fem. هُمَا

Second person mas. & fem. أَنْتُمَا

First person mas. & fem. نَحْنُ

These are the separable pronouns. The inseparable pronouns which appear in the *mâdi* and the *mudâri'* are:

-alif as in: ذَهَبَا ، ذَهَبَتَا ، يَذْهَبان ، تَذْهَبان

-tumâ as in : ذَهَبْتُما

b) Genitive:

Third person mas. & fem. : ـهُمَا as in أَبُوهُما

Second person mas. & fem. : ـكُمَا as in أَبُوكُما

First person mas. & fem. : نَا as in أَبُونا

c) Accusative :

Third person mas. & fem. : ـهُمَا as in رَأَيْتُهُمَا

Second person mas. & fem.: ـكُمَا as in رَأَيْتُكُمَا

First person mas. & fem. : نَا as in رَآنَا المُدِيرُ .

2) مَا أَسْمَاؤُكُما ؟ 'What are your names?'

Note that the plural أَسْـماء has been used here instead of the dual اِسْمان . Things which are known to be only one are used in the plural while speaking of two. Here are some more examples :

اِغْسِلا وُجُوهَكُمَا 'Wash your faces.'

حَلَقَ الوَلَدَان رُءُوسَهُما 'The two boys shaved their heads.'

✍Exercises

1. Answer the following questions.
2. Fill in the blanks in each of the following sentences with the verb ذَهَبَ in the *mâdi* with the correct *isnâd.*
3. Fill in the blank in each of the following sentences with the verb ذَهَبَ in the *mudâri'* with the correct *isnâd.*
4. Fill in the blank in each of the following sentences with the verb ذَهَبَ in the *amr* with the correct *isnâd.*
5. Fill in the blank in each of the following sentences with the verb given in brackets after necessary changes.
6. Fill in the blank in each of the following sentences with the correct form of the pronoun.
7. Answer the following questions using the dual form.
8. Learn the conjugation of the *af'âl khamsah*.

📖Vocabulary

تَوْءَمَان twins	صِغَرٌ childhood
شَبَهٌ similarity	حِصَّةٌ period
خُطُوطٌ جَوِّيَّةٌ airlines	كُتُبٌ مُقَرَّرَةٌ prescribed text books
مَكْتَبُ خُطُوطٍ جَوِّيَّةٍ airlines office	عِيادَةٌ visiting the sick
مَعْهَدٌ institute	وَفَّقَكَ اللهُ May Allah grant you success
أُخْرَيَان dual of أُخْرَى *another*	

LESSON 31

In this lesson we learn the adjective. In Arabic the adjective is called *na 't* (النَّعْتُ) and the noun it qualifies is called *man 'ût* (المَنْعُوتُ)

The *na 't* follows the *man 'ût*, and agrees with it in the following four things:

a) being definite or indefinite, e.g.:

هذا كِتابٌ جَدِيدٌ . الكتابُ الجديدُ سَهْلٌ

b) the case, e.g.:

Nominative : المدرسُ الجديدُ في الفَصْلِ (al-mudarris-**u** (a)l-jadîd-**u**)

Accusative : سَأَلْتُ المدرِّسَ الجديدَ (al-mudarris-**a** (a)l-jadîd-**a**)

Genitive : أَخَذْتُ الكتابَ مِنَ المدرسِ الجديدِ (al-mudarris-**i** (a)l-jadîd-**i**)

c) the number, e.g.:

Singular : لي أَخٌ كَبِيرٌ (akhan kabîr)

Dual: بلالٌ لَهُ أَخَوانِ كَبِيرانِ (akhaw-âni kabîr-âni)

Plural: حامدٌ لَهُ إِخْوَةٌ كِبارٌ (ikhwatun kibârun)

d) the gender , e.g.:

Masculine: لِي أَخٌ كَبِيرٌ

Feminine: وَأُخْتٌ صَغِيرَةٌ

Exercises

1. Answer the following questions.
2. Learn the rules pertaining to the adjective.
3. Draw one line under the *na 't* and two lines under the *man 'ût*.
4. Fill in the blank in each of the following sentences with a suitable adjective.

Vocabulary

بَدَأَ يَبْدَأُ	(a-a) to begin	دَلَّ يَدُلُّ	(a-u) to show, to advise
اِنْتَهَى يَنْتَهِي	to end, to come to an end	وَسِيطٌ	medium
جَيِّدٌ	good	المُعْجَمُ الوَسِيطُ	name of an Arabic dictionary
حَيٌّ	city district		

كان الفراغ منه ظهر يوم الاثنين الخامس عشر من ربيع الثاني عام ١٤١٨هـ الموافق الثامن عشر من أغسطس عـام ١٩٩٧م بمدينـة الرسـول ا لله ﷺ والحمـد لله الذي بفضله تتم الصالحات. وصلى ا لله على محمد وعلى آله وصحبه وسلّم تسـليماً كثيراً، وآخر دعوانا أن الحمد لله رب العالمين.